

Indian Gods, Sages, and Cities.

BY

REV. C. CESARY,

Author of "The Science of the Invisible and Visible ;"
"The Truth and Beauty of the Gospel ;" &c.

CALCUTTA :

PRINTED AT THE CATHOLIC ORPHAN PRESS.
1881.

PREFACE.

In 1877 Baboo Protap Chunder Mozoomdar gave a lecture in the Mandir of the Brahmo Somāj; and in 1879 Baboo Keshub Chunder Sen delivered a sermon at the Town Hall, which were the occasions of contributing a few letters to the Indo-European Correspondence, with a view of correcting some mistakes of theirs regarding Christ and his teachings; then the writer had published a short account of his travels through a few places in the North-West and Bombay, which he visited in 1879. Several friends of the writer in town as well as in the mofussil advised him to publish these letters in the form of a pamphlet, because it is difficult to preserve all the numbers of the Newspaper; and that these letters were interesting to them. To comply with their request the writer has added many things—For instance “Notes on ancient and modern Hindooism, and principal Mahomedan sects and feasts” as a key to understand the better teachings of the Brahmo Somāj and other Reformers of the Old Hindooism, accompanied by extensive notes explanatory of the Hindoo shasters and doctrines, the principal reformers of Hindooism, as well as of Mahommed and his Koran. And as these letters of the writer on his travels were too short, and he had omitted then to mention other important places of Hindoostan which he had visited some years before, in the present book a fuller description of them has been given. But it would have been a pity not to acquaint the readers, especially those who live up-country or Mofussil, with the modern capital of India—Calcutta, the City of Palaces, especially since Calcutta now surpasses all other Indian cities on account of its being the residence of the representative of Her Majesty the Queen Empress, and the most flourishing place of commerce and trade. Indeed, within the memory of some living residents of this city only about seventy or eighty years ago Calcutta was but a small and insignificant place, and the best part of it from Dhurruamtollah Street southwards—Chowringhee and Ballygunge, now the chief quarters of the gentry—were jungles inhabited and frequented by tigers and other wild animals. Within such a short time the city has made such a rapid strides in the way of habitations and stately buildings so as to be styled “The City of Palaces,” and is daily increasing more and more. And therefore,

to Calcutta now people—either to make money or to get their livelihood—come from all parts of the world—the Bengalees, Sonthals, Beharees, Hindoostanees, Rajputs, Punjabees, Cashmerees, Parsees, Maricarees, Nakhodas, Jews, Arabs, Cabuliese, English, French, Germans, Italians, Greeks, Armenians, Portuguese, Americans, Chinese, Burmese, and others. This strange mixture, then, of different people who settle down in Calcutta as merchants, traders, bankers, brokers, doctors, shopkeepers, servants, cooks, bearers, porters, sweepers, scavengers, musicians, performers, and men of all occupations and professions inevitably indicate the great importance and superiority of Calcutta over all other cities of India. The writer has, therefore, added fourth and fifth parts on Calcutta and its Suburbs, as well as something about the ordinary style of the daily living of the Hindoos of Calcutta, and sincerely hopes that the Public will welcome this little work, if it only offers them a little information of which they might be unaware, and affords them some pleasure in being made acquainted with the knowledge of the Indian people, their gods, and worshippers, as well as in being able to compare one teacher with another, and one place and city with another.

The writer begs to state that besides his own personal knowledge, he has consulted also other works on the subjects contained in this book, viz., James Voughan's "*the Trident, the Crescent and the Cross*;" Nehemiah Goreh's "*Four Lectures delivered to the Brahmos in Bombay and Poona*;" W. Ward's *History of the Hindoos*; J. H. Stocqueler's "*The Hand-book of India*;" W. Newman's *Tourist's Guide, and Hand-book to Calcutta*; and others. Here the writer takes the opportunity to thank also those gentlemen who have so very cordially rendered him every authentic local and other informations dependent upon their reliable positions.

Lastly, as the writer has no pretension to his being an English scholar, he begs his readers to overlook any shortcomings with regard to the style and language; but he hopes at the same time that his composition being simple and plain will be understood by all classes of people.

CALCUTTA :

1st January, 1881. }

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FIRST PART.

NOTES

On Ancient and Modern Hindooism.

1.—We live in Hindoostan and amongst the Hindoos ; therefore it behoves us to know something about their origin and religion; especially since the ancestors of the Hindoos as regards enlightenment and enterprize have ever been the most distinguished in the world. So that Hindoostan has always been celebrated for its wealth and valuable natural products ; its beautiful manufactures, opulent merchandise, as also for the magnificence of its sovereigns, and the early civilization of its people. The mother language of the Hindoos, Sanskrit, is in the opinion of learned men perhaps the most cultivated and refined amongst all other languages in the world, and in which have been written many religious and poetical works considered to be the best specimens of literature as regards language, style, the most sublime thoughts of the human mind, together with the most exalted outpourings and sentiments of the human heart. Any one who reads the hymns of the Vedas, the Ramayana, the Mahabharata, the Bhagavata-gita and other books will, no doubt, be convinced of the great superiority of the Sanskrit language and literature even over the Greek and Latin.

The term *Hindoostan* is derived from the word *Sindhoo*, the river *Indus* (the S. was changed into H. or I. *Hindus* or *Indus*,) on the banks of which river the primitive forefathers of the Hindoos had established themselves ; and *stan* which signifies station or stand ; so that the meaning of *Hindoos* would be the dwellers about the river *Sindhoo* or *Indus* ; and *Hindoostan* the country of the Hindoos all over India. The Persians had changed the word *Hindoostan* into *Hind*, and the Greeks and Romans changed *Hind* into *India*.

The Hindoos (as well as the Europeans) are called *Aryan* people which means cultivators, from a Sanskrit word meaning to cultivate, or from another Sanskrit word *Arhya* which means wealthy, as they were perhaps more opulent on account of their cultivation of land and science than the other children of Noah.

It seems that after the dispersion of mankind which followed the deluge and building of the Tower of Babel many of the children or descendants of Noah settled in Central Asia near the sources of the Oxus. But when their number increased and the land would not suffice for them all and for their cultivation, they, as a matter of course, migrated thence some towards the East, and others towards the West in quest of wider space and greater comfort. Of course all these people before their emigration must have had the same common method of living, the same knowledge and traditions regarding a Supreme Being, the creation, and of other things.

Indeed, those who are conversant with the Indo-European languages—the Greek, Latin, Teutonic and Sanskrit, and also their offshoots—the Italian, French, English, German, Hindee, Bengalee, Malhatti, Gazerati, Urya, Panjabi and Sindhi; and as well as have studied the mythology of these people will, no doubt, be convinced that those who from Central Asia emigrated towards the West or Europe, and those that came towards Persia and Hindoostan were people of the same family, because great similarity existing in their languages, and in the ancient legends and stories of their gods, and also in their worship of natural things and deified heroes.

As the early Hindoos excelled other tribes in the art of cultivating land and other sciences, so they excelled others in their religious sentiments and devotions towards the Deity. In the Act of the Apostles we read that St. Paul passing through the streets of the city of Athens, and seeing there several idols called the Athenians *very superstitious* or religious; had he been at Benares and other Indian cities, and he witnessed the various Jattras or religious processions, and poojahs or religious ceremonies of the Hindoo pantheon, he, I dare say, would have said that the Hindoos surpass by far the Athenians and other Heathen nations with regard to religion and religious sentiments. The Hindoos are to blame not for want of religion, but for their excess of religious ideas and sentiments. They were not satisfied with one only God, but they wanted to have more gods to the amount of 330,000,000. They have gods in heaven, in the atmosphere, on earth, in the water. They have gods amongst the animals, vegetable and inanimate matters. Their Gods are not only of masculine, but also of feminine gender. In order to give the reader an outline of

the Hindoo religion, it is necessary to examine their religious books called the *Shasters*, as it is from them that we gather their ancient and modern doctrines about the Deity, and the mode of his worship.

2.—Now, their oldest religious books are the *Vedas*. This word *veda* means knowledge, and it was applied by the early Hindoos to the *divine unwritten knowledge*, but after those sacred primitive traditions and unwritten knowledge were compiled or committed to writing, the title *veda* was bestowed upon those very books as being the depository of their sacred knowledge. The Vedas are 4 in numbers, viz., Rig-veda, Sama veda, Yajur veda, and Atharva veda. The Rig-veda is divided into 3 parts, viz., 1 *Mantras*, prayer and praise expressed in texts, and metrical hymns; 2 *Brahmana*, ritualistic directions written in prose; 3 *Upanishad*, mystical teaching appended to the Brahmana, the greater part being in prose, the rest in metre. As the Vedas contain beautiful ideas on the world past and present, and many sublime thoughts regarding the Supreme Being distinct from things—Infinite, Omnipotent, Omniscient, Omnipresent, the most Holy, the most Merciful, the most Just, &c., and at the same time—as they are mixed up with worship of objects and forces of Nature deified, and contain pantheistic notions about gods and the world, by teaching that every thing is a particle of God's substance, the inference is that the forefathers of the Hindoos when they had not yet left Central Asia believed in one only Supreme Being, the Creator and Ruler of the universe, and that many of their hymns, prayers and sentiments contained now in the Vedas had been orally conveyed for generations before that period; but as time advanced their descendants not having any divine revelation to guide them, gradually lost sight of the Invisible Maker, and began to worship visible things, the starry firmament, the sun and moon, the fire, the wind, the water, &c., as gods. So that when their descendants came to India and those primeval traditions and sentiments were committed to writing, they had already been tampered with novel and erroneous ideas, and thus had lost their primitive purity; so that now from the Vedas alone no one can gather the pure notion of one God. That the Vedas contain some nice idea about a Supreme Being and the creation of the world, the two following extracts copied from Mr. J. Vaughan's book will shew. (The other verses also found

in this pamphlet are from the book of the same author.)

About a Supreme Being from the Rig-veda.

The one sole Lord of all that is—who made
 The earth, and formed the sky, who giveth life,
 Who giveth strength, whose bidding gods revere
 Whose hiding-place is immortality,
 Whose shadow death ; who by his might is king
 Of all the breathing, sleeping, waking world ;
 Who governs men and beasts, whose majesty
 Those snowy hills, this ocean with its rivers
 Declare ; of whom these spreading regions form
 The arms ; by whom the firmament is strong,
 Earth firmly planted, and the highest heavens
 Supported, and the clouds that fill the air
 Distributed and measured out ; to whom
 Both earth and heaven, established by His will
 Look up with trembling mind ; in whom revealed
 The rising sun shines forth above the world.
 Where'er let loose in space, the mighty waters
 Have gone, depositing a fruitful seed,
 And generating fire, there he arose
 Who is the breath and life of all the gods,
 Whose mighty glance looks round the vast expanse
 Of watery vapour—source of energy,
 Cause of the sacrifice—the only God
 Above the gods. May he not injure us !
 He the Creator of the earth—the righteous
 Creator of the sky, Creator too
 Of oceans bright, and far extending waters.*

About the process of creation.

In the beginning there was neither naught nor aught,
 Then there was neither sky nor atmosphere above.

* The above one of the earliest hymns of the Rig-Veda clearly shows the monotheistic notion viz. that the first forefathers of the Hindus believed only in one God, the Maker of the universe. And although their descendants afterwards began to worship many gods and many lords yet up to this time there is in them that natural instinct that there is but one God, which is manifested in this way that in their conversation they constantly mention the holy name of God in the singular viz. that it is the *Akhyat* Deity, or *Ishvara*, God, or *Parameshwara*, the Supreme God that has done so and so—Yes, though the later Hindus may make gods many and lords many, yet God is one.

What then enshrouded all this teeming universe?
 In the receptacle of what was it contained?
 Was it enveloped in the gulph profound of water?
 Then there was neither day, nor night, nor light, nor darkness
 Only the existent One breathed calmly, self contained.
 Naught else than He there was—naught else above, beyond—
 Then first came darkness hid in darkness, gloom in gloom.
 Next all was water, all a chaos indiscreet,
 In which the One lay void, shrouded in nothingness :
 Then turning inwards he by self-developed force
 Of inner fervour and intense abstraction, grew.
 And now in him Desire, the primal germ of mind,
 Arose ; which learned men, profoundly searching, say
 Is the first subtle bond, connecting Entity
 With Nullity. This ray that kindled dormant life,
 Where was it then ? before ? or was it found above ?
 Were there parturient powers and latent qualities,
 And second principles beneath, and active forces
 That energized aloft ? Who knows ? Who can declare ?
 How and from what has sprung this Universe ? the gods
 Themselves are sub-sequent to its development.
 Who, then, can penetrate the secret of its rise ?
 Whether 'twas framed or not, made or not made. He knows
 Who in the highest heaven sits ; the omniscient Lord
 Assuredly knows all—or haply he knows not.

The following extract from one of the later hymns of the
 Rig-Veda betrays its pantheistic notion about gods.

He is himself this very universe,
 He is whatever is, has been, and shall be.
 He is the Lord of immortality,
 All creatures are one-fourth of him, three-fourths
 Are that which is immortal in the sky.

It is to be remarked here that the Rig-Veda does not contain one single instance of image worship. The worship of idols and images and deification of heroes are to be met with in the Purans, Rāmāyana, Māhābhārata, Bhagavata-gita, Tantra and other Hindoo books. They were invented subsequently by men who had become more degenerate. Puran is a Hindoo religious

book of more recent date, in which the main foundation of the actual popular creed of the Hindoos is to be met with. *Rāmāyana* is an epic poem, in which the exploits and victory of Rama, the son of Dasaratha, king of Ajodhya (Oude) about the recovery of his wife Sita from the custody of Ravana, the king of Ceylon are described. *Māhābhārata* is too an epic poem, in which the victory of Yudisthir by the help of his relative Krishna over Duryabhanu is described. *Bhagavata-gita* is a sort of an appendix to the *Māhābhārata*, in which the incidental stories of *Māhābhārata* are related. *Bhagavata-gita* is one of the best specimens of the Hindoo literature. And lastly *Tāntira* is a religious treatise teaching peculiar and mystical formulas or rites, for the worship of the deities, or for the attainment of superhuman power. It is mostly in the form of a dialogue between Siva and Durga, who are the peculiar deities of the *Tāntirikas*.

Now, as on the onset men worshipped the forces of Nature on account of their beauty and utility; so afterwards they through utter forgetfulness and folly began to deify heroes on account of their bravery and mighty deeds. Thus Ram and Krishna were some very great warriors and great conquerors, who were afterwards deified on account of their great valour. Likewise statues that were made to represent kings, statesmen, generals, and others, were subsequently worshipped as gods.

The following facts will show also the great proclivity of the Hindoos to deify men for something singular found in them either good or bad. Some 60 or 70 years ago an Englishman in South India gained a dubious reputation as being something more than human on the ground of his intemperate habits; this, combined with his violence towards the natives, impressed them with the idea that he was an incarnate demon. I believe to this day numbers of people perform propitiatory rites at his tomb; the emblems of the deceased hero are a brandy bottle and a tobacco pipe! The other case is that of the brave and noble Brigadier Nicholson. This excellent officer held a civil appointment before the mutiny broke out; he afterwards fell at the storming of Delhi; but when the tidings reached the simple people over whom he had before ruled, they refused to believe in his death. By his urbane and genial and Christian deportment he had won on their affection and veneration that they declared he was a god not a man, and

so, seeing him no more, they began to worship him as the god *Nikkil Seyn*.

Add to the above the following fact which I heard from a member of Tagore family, that Baboo Gopee Mohan Tagore had six sons, well known in Bengal, but only one daughter by name Brâhmo-Moyee, who died when she was very young. Her death was very keenly felt by her father, who designed a plan to render her name immortal: and to this effect he bought a jamindâree opposite to Chaundanagore called Moolâjor, where he built a temple of Kâlee, and put therein an idol by the name of his deceased and beloved daughter. He appointed priests or Brahmins to offer up daily poojâs, and on certain occasions sacrifices to that idol of his departed daughter. And thus she became immortal under the form of the goddess Kâlee. These clearly prove the peculiar proneness of Hindoos to deify human beings. That these have been the causes of physiolatry, deification of men, and other forms of idolatry we learn from the book of Wisdom (chap. XIII. 1—7—): "But all men are vain, in whom there is not the knowledge of God ... and who have imagined either the fire, or the wind, or the air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world, yet as to these they are less to be blamed. For they perhaps are seeking God, and desirous to find Him. For being conversant among his works, they search: and they are persuaded that the things are good which are seen... But unhappy are they, who have called gods the works of the hands of men, gold and silver, the invention of art, and the resemblances of beasts or an unprofitable stone, the work of an ancient hand." Again (chap. XIV—14): "By the vanity of men idolatry came into the world... A father being afflicted with bitter grief, made to himself the image of his son who was quickly taken away: and him who had then died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants. And those whom men could not honor in pre-ence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king whom they had a mind to honour; that by this their diligence, they might honour as present him that was absent... and the multitude of men carried away by the beauty of the work, took him now for a god that a little before was but honoured

Deliver us to-day, to-morrow, every day.

Vainly demons dare thy might ; in vain
Strive to deprive us of thy watery treasures,
Earth quakes beneath the crashing of thy bolts.
Pierced, shattered, lies the foe—his cities crushed,
His armies overthrown, his fortresses
Shivered to fragments; then the pent-up waters,
Released from long imprisonment, descend
In torrents to the earth, and swollen rivers,
Foaming and rolling to their ocean home,
Proclaim the triumph of the Thunderer.

This is really a vivid picture of the Indian storm and rain that comes upon us after a many sultry days—pouring down incessantly, cooling the atmosphere and filling the rivers.

Next in importance to Indra was the god of fire *Agni* (Lat. *Ignis*.) This god embraces within his domain the sun, the lightning, and the fire in every form. The following is a hymn addressed to this god :—

Giver of life and immortality,
One in thy essence but to mortals three;
Displaying thine eternal triple-form,
As fire on earth, as lightning in the air,
As sun in heaven. Thou art a cherished guest
In every household—father, brother, son,
Friend, benefactor, guardian, all in one.
Bright, seven-rayed god ! how manifold thy shapes
Revealed to us thy votaries ! . . .
Deliver, mighty Lord, thy worshippers;
Purge us from taint of sin, and, when we die,
Deal mercifully with us on the pyre,
Burning our bodies with their load of guilt,
But bearing our eternal part on high,
To luminous abodes and realms of bliss,
For ever there to dwell with righteous men.

Vayu or *Pavana* is the god of the wind ; and *Rudra* the god of storms ; and *Yama* the god of death. *Yama* is said to have been the first of the human race who died ; after his death he obtained the supreme control of the spirit-world.

The following remarkable language is addressed to this deity :—

He was the first of men that died, the first to brave
 Death's rapid rushing stream, the first to point the road
 To heaven, and welcome others to that bright abode.
 No power can rob us of the home thus won by thee.
 O king, we come; the born must die, must tread the path
 That thou hast trod—the path by which each race of men,
 In long succession, and our fathers too, have passed.

Then follows this striking apostrophe to a departed spirit:—

Soul of the dead, depart ! fear not to take the road—
 The ancient road—by which thy ancestors have gone;
 Ascend to meet the god — to meet thy happy fathers,
 Who dwell in bliss with him

* * * * * Thy sin and shame

Leave thou on earth: assume a shining form—
 Thy ancient shape—refined and from all taint set free.

The following touching address accompanies the act of interment :—

Open thy arms, O earth, receive the dead
 With gentle pressure and with loving welcome.
 Enshroud him tenderly, e'en as a mother
 Folds her soft vestment round the child she loves.

Besides the above the Hindoos worship the primary and secondary planets, for instance the sun, which is called *Ravee* from which comes *Ravee-vâr*, (vâr day) Sunday, *Dies Solis*. *Som*, moon, hence comes *Som-vâr*, *Dies Lunae*, Monday. *Mangula*, the god of war, Mars, hence *Mangal-vâr*, *Dies Martis*, Tuesday. *Boodha*—the god of wisdom and eloquence, Mercury, hence *Boodha-vâr*, *Dies Mercurii*, Wednesday. *Vrihaspatee* or Jupiter (*Vrihaspatee* in Sanscrit meant the preceptor to the gods, whereas in Latin *Jupiter* was considered the heavenly father, and hence as such he was called *Pluvius* the rain-giver, *Tonans* the Thunderer, *Fulminator* the Lightning-hurler, and *Serenator* the weather clearer.) From *Vrihaspatee* comes *Vrihaspatee-vâr*, *Dies Jovis*, Thursday. (The Hindoos make also the goddess *Lukshmee* to preside over the fifth day of the week, hence Thursday is called *Lukshmee* or *Lukhee-vâr*). *Shookara*, the planet Venus. From *Shookar* comes *Shookar-vâr*—*Dies Veneris*, Friday. *Shanee*, or the planet Saturn,

hence comes *Shance-car*, Dies Saturni, Saturday. One of the names of Shance is Shani-h-char.

The Hindoos therefore as well as the Romans and the Greeks used to call each day of the week by the name of one of the planets, whereas the Hebrews or the Israelites not being worshippers of the elements of Nature called the seven days of the week thus, viz., Sabbath, the day of rest (Saturday); the first day after the Sabbath, Sunday; the second day after the Sabbath, Monday; the third day after the Sabbath, Tuesday; the fourth day after the Sabbath, Wednesday; the fifth day after the Sabbath, Thursday; the sixth day after the Sabbath, Friday.

The Jewish method of being Scriptural and free from idolatrous insinuations, the Apostles and ancient primitive Christians have named the days of the week thus:—first day, Dominica; the day of the resurrection of our Lord which occurred on the first day after the sabbath—*prima autem die sabbati venit Maria Magdalene, &c., videre sepulchrum*.—Very early in the morning the first day of the week came Mary Magdalene, &c., to the Sepulchre (Math. chap. XVIII—); second day, *feria secunda*; third day, *feria tertia*, fourth day, *feria quarta*; fifth day, *feria quinta*; sixth day, *feria sexta*; but the seventh day is called by the Jewish name Sabbath or Sabbatum. It is, I dare say, to be regretted that the Christians both of Europe as well as of this country stick still to the ancient names of the pagan deities in counting the days of the week, and do not adopt the Jewish or the ecclesiastical method as pointed out here.

4.—After a very considerable time the old Vedic deities lapsed into oblivion, and new and strange gods took their places—*Brahma*, *Vishnu* and *Siva*, and these form the Hindoo Trimurti or Triad. Here it is to be observed that the name of Brahma does not occur in the Rig-veda, but Manu (the opening chapter of the *Institutes of Manu*) says: The first being produced from the self-existent was Brahma, (or Brahm) the great forefather of all spirits. Brahma created the heavens and the earth; then he drew forth mind, already existing substantially, though unperceived by sense. He next produced the elements, and created a multitude of inferior deities, and a number of *ages*, to whom he delegated a portion of his creative power, and who created the various animals and demons, as well as the clouds, lightnings, comets, &c.

Vishnu in Rig-veda is a representation of the sun, who strides through the universe in three steps, (perhaps these three steps of the sun mean the manifestation of the sun at its place of rising, on the meridian, and at its place of setting). We see that Vishnu was not considered a deity in the Vedic time, but those very words of the Rig-Veda "striding the universe in three steps" may have given occasion to the Hindoo sages of a later period of deifying that element, so that afterwards he became a supreme god who was so many times incarnated or had manifested himself to men. The name of Siva in the Vedic hymns does not appear as that of any deity, but simply means 'auspicious, happy, or gracious,' as an adjective or epithet of Rudra the god of storms. There is no doubt that this idea of happy storm gave occasion to the Hindoo sages of later times to deify the storm and make it a personal god of destruction.

Now, according to the later Hindoo books, and the Brahmins, *Brahma* or *Brahm* who was before the sole existing Entity assumed the quality of activity, and in this character he created the phenomena of the universe, and is called god the Creator. The progress of his self-evolution next resulted in the appearance of Vishnu as the Preserver of the new creation. The third manifestation of Brahma was in the character of Siva, the Destroyer of the world. The first person of the Hindoo Trimurti—Brahma though originally the favourite deity of the Brahmins, gradually fell into the shade, which is tantamount to saying "after you have created the world, you have now nothing to do with it, nor the world with you," so much so that at the present day only at Pushkara in Ajmir some traces of the worship of Brahma are to be found. Brahma is represented as a man with four faces or heads of a gold colour, dressed in white garments; riding on a goose. His wife was Savitree, and his daughter Saraswatee, one of the wives of Vishnu. Notwithstanding that Brahma was the grandfather of the gods and men, the Hindoos attribute to him vices of pride, drunkenness and lust; and that for the last crime Siva in a fit of anger knocked off one of his heads.

Vishnu, the preserver of the world being considered more interested in the universal matters than other deities was universally worshipped and invoked. It is said that he had nine *atárs*, or was incarnate nine times in the form of different animals, and

ultimately in human form, but always for some good purpose, either to bring some good, or take away evil.

The following are the ten *avatars* 1. The fish; 2. The tortoise; 3. The boar; 4. The man-lion; 5. The dwarf; 6. Parasu-Rám; 7. Ramechandra, or briefly, Rám; 8. Krishna and Balaram; 9. Budha; 10. The Kali Yuga avatar. The nine have taken place, the tenth, they say, will take place in the black age* when Vishnoo will make his final appearance to restore things to their primitive purity.

From the Satapatha-brahmana we learn that Vishnoo appeared in the form of the fish in order to save the family of Manu from the universal deluge, because Manu was a god-fearing man. The following extract will illustrate the story:—

Along the ocean in that stately ship was borne the lord of men, and through

Its dancing, tumbling billows, and its roaring waters; and the bark,

Tossed to and fro by violent winds, reeled on the surface of the deep,

Staggering and trembling like a drunken woman. Land was seen no more,

Nor far horizon, nor the space between; for everywhere around Spread the wild waste of waters, reeking atmosphere, and boundless sky.

And now, when all the world was deluged, nought appeared above the waves

But Manu and the seven sages, and the fish that drew the bark. Unwearied thus for years on years the fish propelled the ship across

The heaped-up waters, till at length it bore the vessel to the peak

Of Himavan; then, softly smiling, thus the fish addressed the sage:

‘Haste now to bind thy ship to this high crag. Know me Lord of all,

* There are four Yugas viz., 1. *Satee Yuga* or the age of Truth, when truth was venerated fully, or at the rate of 16 annas; 2. *Treta Yuga*, when virtue was venerated not fully, but at the rate of 12 annas; 3. *Dwapara Yuga*, when truth was honored by half, or at the rate of 8 annas; 4. *Kali Yuga*, or the dark age, when virtue or truth is honoured the least or at the rate of 4 annas. And when the veneration of the last degree of 4 annas will vanish, then, they say, the end of the world will come.

The Great Creator Brahmá, mightier than all might—omnipotent.

By me in fish-like shape hast thou been saved in dire emergency.'

This is really a vivid description of the flood mentioned in the book of Genesis. The primitive Hindoo sages had also the tradition of the events of the past times, though they had confounded them up with erroneous stories.

Herein observe that it was Brahmá who appeared in the form of fish, but in the Bhagavata-puran the fish is described as an incarnation of Vishnóo. This is accounted for that in the shasters not unfrequently an interchange both of offices and names takes place among the several members of the divine Trimurti.

For the same reason the nickname of Vishnóo *Hari* is applied to Krishna, &c., which in general means God.

Again they say that when Vishnu appeared as a dwarf before the tyrant Bali, he begged of the latter only as much land as he could pass over at three steps—and no sooner it was granted him then he enlarged his form to such a dimension that at two steps alone he embraced the whole of heaven and earth, but he left hell to Bali—the demoniacal tyrant. Vishnu is sometimes addressed by the nickname *Hari*, as "Hái Hari." When the body of the late Maharaja of Jeypore was lately carried in procession through the city to the burning place, the citizens beat their breasts in compassion and said: Hái Hari, Hái Hari, signifying "O Lord, O Lord, what a misfortune has befallen us." Again when the Bengalees bring their dead to be buried or to be burnt, all along the way they exhort each other saying: "*Harihól*" that is, invoke Hari.

The wives of Vishnu were *Lakshme* (or *Lachmee*) the goddess of fortune, and *Saraswatee*, the goddess of learning.

5. *Ráma* the hero of the Ramáyana, and the conqueror of the giant or demon Ravana, being an incarnation of Vishnu is also in great veneration among the modern Hindoo gods, especially in the Western provinces. His wife was their 'famous Seeta, and his brother Lachuman.* He is adored and represented in the temple in the company of his wife Seeta on his left, and his

* Lachuman from whom comes the name of the city of Lucknow, that is, as the Mussulman mystics corrupted and changed the word *gooling* into *lood* (Oodla) so they changed also Lachuman into Lucknow.

brother *Lachuman* holds a white umbrella over his head, and his friend *Hannuman* stands before him as his servant with joined hand. This *Hannuman* was a monkey and the general of the monkey-army who helped *Rama* in overcoming his enemy *Ravana* the King of *Lunka* or *Ceylon*. Some say that those short hillmen of *Ceylon* who had joined *Ram* against *Ravana* are mentioned in the *Ramayana* as veritable monkeys! With the *Hindoo* writers to deify man or to degrade him is one and the same thing.

Now *Ram* is the patron of the sick and dying. When the corpse of a *Hindoo* is being carried to the burning ghat, people go all along crying '*Ram Ram sat hai*,' namely, O *Ram*, *Ram* have mercy on him." The *Hindoos* likewise write the name of *Ram* on the breast and forehead of the dying person with earth taken from the banks of the *Ganges*. The form of the *Hindoo* salutation is '*Ram Ram*.' Whenever they see anything unclean, they say '*Ram, Ram*,' thus they beg *Ram* to save them from all defilement.

The *Ramayana*, which describes in a most beautiful style the exploits of *Ram*, his childhood, youth, his marriage with *Sita*, his banishment, the invasion of *Ceylon*, and the recovery of *Sita*, portrays a vivid description of her great attachment to *Ram* her husband, and teaches fidelity with affection of a wife to her husband, so that she should stick to him at home and abroad, in prosperity and adversity. It was said that when *Ram* was going on a long wandering excursion, she volunteered to accompany him; but he said that she could not be able to bear the toil of a troublesome journey, because she was delicate. But she was determined to share her husband's peril, and minister to his consolation. Hence she says:—

A wife must share her husband's fate, my duty is to follow thee

Where'er thou goest. Apart from thee, I would not dwell in heaven itself.

Deserted by her lord, a wife is like a miserable corpse.

Close as thy shadow would I cleave to thee in this life and hereafter.

Thou art my king, my guide, my only refuge, my divinity.

It is my fixed resolve to follow thee. If thou must wander forth, Through trackless forest, I will go before thee, treading down The prickly brambles to make smooth thy path. Walking before thee, I

Shall feel no weariness ; the forest-thorns will seem like
silken robes ;

The bed of leaves, a couch of down. To me the shelter of thy
presence

Is better far than stately palaces, and paradise itself.

Protected by thy arm, gods, demons, men shall have no
power to harm me.

With thee I'll live contentedly on roots and fruits ; sweet or
not sweet,

If given by thy hand, they will be to me like the food of life.

Roaming with thee in desert wastes, a thousand years will be
a day ;

Dwelling with thee, e'en hell itself would be to me a heaven
of bliss.

The Hindoos when they are bathing and on other occasions
along with Ram invoke also Sita, thus "Sita Ram, Sita Ram."

Krishna or *Kishan* is another incarnation of Vishnool, and is by
far the most popular of all the Hindoo gods, although the most
licentious and dissolute of all.

His exploits, his miracles, his amours, his tricks, are household
words throughout the length and breadth of India—cities and rivers
are called after him. When the Hindoos teach their children to
pray, or their birds to talk, and when they take their meals they
invoke his name and his wife Râdhâ, saying "Râdhâ-Kishan,
Kishan, Râdhâ.

Krishna was born in Mathura (Mattra) near Agra. His father
was Basudeo and his mother Dewki. Mathura is therefore very
much frequented by the Hindoos being the birthplace of their
favourite god. Brindaban also is a place of great pilgrimage, as
that was the place where Krishna was nursed and used to play his
naughty tricks, and amuse himself with the *Gopis* or milk-maids ; and
at times run away with their clothes whilst they were bathing. One
of those *Gopis* was Râdhâ his favourite mistress.

Many stories are recorded of Krishna in the *Poorâns*, *Mahabharata*
and *Shree Bhagavata*—In his infancy he deprived a female giant
of her mouth, who had poisoned her breasts before she gave him
suck ; soon after he destroyed a carriage against which he hurt
his foot, when laid by his nurse at the door to sleep ; at the age of

eight years he took up Mount Govardhan in his arms, and held it as an umbrella over the heads of the villagers and their cattle during a dreadful storm, with which the angry god of heaven was overwhelming them (an umbrella of that sort would also admirably suit us against the sun and rain) ; he created a number of cattle, and also of boys and girls to replace those which god Brahma had *stolen* from Brindaban ; he destroyed a large hydra, which had poisoned the waters of Jamoona ; he seduced the wife of Ayana-ghosa, and sported with 16,000 milk-maids in the wilderness of Brinda ; he next assumed four arms, destroyed Kansa ; he built a fort at Dwarka against his formidable enemies, where he generally resided ; he married two wives Rookminee and Satya-bhama, (strange to say that Radha his mistress is always represented with him and not his two lawful wives !) ; and lastly he destroyed Shishoo-pal.

In the Bhagavata-gita Krishna in self praise says thus :—

I am the cause of the whole universe,
Through me it is created and dissolved ;
On me all things within it hang suspended,
Like pearls upon a string. I am the light
In sun and moon, far, far removed from darkness.
I am the brilliancy in flame, the radiance
In all that's radiant, and the light of lights.
. I watch the universe
With eyes and face in all directions turned.
I dwell as wisdom in the heart of all ;
I am the goodness of the good, I am
Beginning, middle, end, eternal Time,
The Birth, the Death of all. I am the symbol A
Among the characters. I have created all
Out of one portion of myself.
Then be not sorrowful ; from all thy sins
I will deliver thee. Think thou on me,
Have faith in me, adore and worship me,
And join thyself in meditation unto me ;
Thus shalt thou come to me, OArjuna ;
Thus shalt thou rise to my supreme abode.
Where neither sun nor moon have need to shine
For know that all the lustre they possess is mine.

Here is the answer of Arjuna to the above :—

Have mercy, God of gods ; the universe
Is fitly dazzled by thy majesty,
Fittingly to thee alone devotes its homage.
At thy approach the evil demons flee,
Scattered in terror to the winds of heaven.
The multitude of holy saints adore thee—
Thee, first Creator, Lord of all the gods,
The Ancient one, supreme Receptacle
Of all that is and is not, knowing all,
And to be known by all. Immensely vast,
Thou comprehendest all, thou art the All.
To thee be sung a thousand hymns of praise
By every creature and from every quarter,
Before, above, behind. Hail ! hail ! thou All !
Again and yet again I worship thee.

It is said that this great and immortal being was accidentally killed by being struck by the arrow of a hunter or sportsman, who had directed it towards the heel of that god thinking him to be game. Strange inconsistency, such a mighty and immortal god to die by the arrow of a mortal !

Jagannath (or *Jaggarnath* from *Jag*, 'the world ; and *nath*, master) is also another deified hero, complimented with the title of lord of the world. Some authors say that he is a form of *Vishnu*, whilst others attest that he is a form of *Krishna*. His famous temple at Pooree in Orissa is the shrine to which hundreds of thousands of pilgrims yearly wend their weary way. Nothing could be more hideous than this uncouth armless idol, seated on his huge car ; yet millions of hearts beat with devotion towards this Indian Moloch ; and to gain a sight of him countless multitudes will travel hundreds of miles, thousands of them dying unpitied and unaided on the road-side.

Rath-puja (*Rath* means a cart) is celebrated in Pooree and elsewhere in honor of *Krishna*. The story is that King *Indradumna* of Pooree saw in his vision that *Krishna* was telling him that he (*Krishna*) wanted to live in the form of *Jagannath* in his domain. In the morning the raja saw a beautiful new tree in his compound, and he understood that it was the god *Krishna*, and told his priests the vision and pointed out to them the tree : the priests accord-

ingly prepared the images of Jagannat and of Subhadra (sister of Krishna) from the branches of that tree. The images are still in Pooree, and many pilgrims every year resort to that place. The Ratho-jatra takes place in the month of Asārḥ or June. Hence we see that during this festival specially they sell various young plants and grafts.

Another version is that this festival is intended to celebrate the diversions of Krishna and the milk-maids, with whom he used to ride out in his chariot.

They divide this car in two portions—*Sidha Rath*, and *Uta Rath*—during the Rath poojah procession men pull a huge car having 16 wheels or more, under which people throw themselves to be crushed to death with the view to obtain heaven.

Siva, the third person of the Hindoo Triad, is also much talked of. He has many worshippers—and many pagodas or *sivāls* are raised to his memory. He being god the destroyer is represented in the type of inhuman severity. He is depicted as sitting on a mountain lost in meditation; he wears a necklace of human skulls, he holds in his hand a rosary of the same ghastly character; his hair is interlaced with serpents, which hang around his neck. With all his severity the brand of sensuality is stamped upon him no less than upon Krishna. In the account of his life the story of lust strangely blends with that of self-torture; the object which represents this god in all his temples throughout India (*linga*) commemorates a passage in his history far too delicate for modesty. Hindoo mythology, properly speaking, does not declare any incarnation of Siva.

There is a great pooja held on the last day of *Chaitar* or about the middle of April called *charak-pooja*, in honor of Siva, which consisted of a big log of wood in the form of a cross, from the projecting posts of which two men were hanging tied up with ropes and pierced with iron hooks on the back—and that log of wood was so arranged as to turn round, and with it those two men were turning round also—which act was calculated to torture them very much, and at times caused their death. This sort of great suffering and torture, they say, was very much liked by Siva. But of late years the English Government has stopped it, as it used to cause the death of many. Now, therefore, they celebrate the *charak-pooja* without that sort of barbarous ceremonies.

As destroyer of the world Siva is also called *Kālu* (Time or Death) and represented in black colour. He is also called *Isvara* (Lord); *Mahesa* or *Maheswara* (the great lord); *Sanlara*, the conferrer of happiness; *Mahārudra* (the very terrible); and *Mahādeva* (the great god). His wife's name is *Uma*, she is also called *Maha-Maya Durga*, *Devi* or *Mūhadevi*, *Kali*, *Satee*, *Parrati*, *Bhavadni*, *Bhagvatee*, *Jaggadhatree*.

Doorga, according to the Hindoo books was a female power or divinity. She was born in the house of Dakshā, one of the progenitors of mankind; her father's name was Katya, and she was called Satee, and was married to Siva, but renounced her life on hearing her father reproach her husband. On her second appearance from the mountain Himalaya she was called Parvatee and was again married to Siva, by whom she had two children Kartikeya, and Gunesha. She is said to have been born several times in order to destroy giants; and accordingly she is represented in the different forms, and is worshipped under various names or titles—at one time as *Doorga*, at other time as *Kalee*, and some time as *Jaggadhatree*. She is called *Doorga*, because she killed a giant named *Doorga*; *Kalee*, because when she killed the giants *Shambha* and *Nishambha* and their general *Raktaveeja* she had assumed the frightful form of a black woman; *Jaggadhatree*, because as the mother of the world she takes care of it and sustains it. She is called also *Maha Maya*, because she presides over the worldly ties and affections; *Shaktee*, because she was the creative power of the world; *Bhagavatee*, because she is full of richness; *Satee*, because, before her marriage to Siva she was a spotless virgin; *Devi* (from *Div* to shine) because she was a brilliant woman. In short, what Vishnu is among the male gods, *Doorga* is among the female goddesses. Hence she is supposed to be the most powerful of all the female divinities.

The legend or story of *Durgapooja* rests on her martial feats, one of these is that there was a demon called *Mahisha* or *Mahishasura*, who having conquered all the gods, had expelled them from heaven. This giant met *Durga*, assisted only by her lion, who (*Durga*) with her ten hands trampled upon the demon, who was also attacked by her lion, and was pierced through the chest by her spear: she is at the same time represented as holding him by the hair of his head and is about to batter his head. It is said that after

the victory, the gods chanted the praises of Maha Maya or Durga. Doorgapooja in up-country is called *Dasahara*, either because Doorga has ten hands, or because after the worship and religious ceremonies performed during nine nights (*narratri*) they throw the image of *Devi* or Doorga into the river on the tenth day.

Three weeks after the *Doorgapuja*, another festival in honor of this goddess, called the *Kaleepuja*, takes place, to commemorate her victory over *Chanda* and *Manda*. These were the agents of the two giants Shoombha and Nishoombha. These two giants also were slain by her in that very battle. It is said that after the victory of Kalee over these giants the gods and goddesses chanted the praises of the celestial heroine. The sable goddess, says the Rev. K. M. Bannerjee, is represented holding the severed head of Chanda in her hand with the heads of his soldiers formed into a garland suspended from her neck, and their hands wreathed into a covering round her loins. Kalee was so overjoyed at the victory, she had obtained over these giants, that she danced till the earth shook to its foundation (In all truth she ought to be the model of the lady dancers, who wish their dances to be appreciated and felt by others); and Siva, at the intercession of the gods, was compelled to repair to the spot in order to persuade her to desist or to dance moderately. But failing in his endeavours he thought no other than the plan of laying himself among the corpses of the slain. When the goddess saw that she was dancing on her husband, she was so shocked, that to express her surprise she put out her tongue to a great length and remain motionless, (see *Markandeya puran*). Hence the custom amongst the Hindoos of putting out their tongue to express shame or confusion. Kaleepooja in up-country is called *depali* (which means row of lamps, from *dip* lamp,) because that festival is celebrated with nocturnal illuminations. *Dipali* is commonly called *devali* or *durali*. Here it will be as well to know that the name of Calcutta comes from *Kalee-ghat*, the shrine of that goddess.

The image of Kalee at Calcutta is a large blackstone, to which a horrid face, partly cut and partly painted, has been given; there are neither arms nor legs, but a piece of cloth which covers all the lower part, which should be the body. All classes of Hindoos make great many and rich offerings to the shrine of this goddess.

Thieves frequently pay their devotions to Kalee, under the hope of carrying on their villainous designs with security and success ; who at times do not spare even her person and shrine, as more than once she was robbed of all her precious ornaments, and her shrine denuded of all its valuable belongings. Mighty goddess, thou smote demons, and protected the heavenly gods from giants, canst thou not protect thyself and thy shrine from spoliation?

A few days after the Kaleepuja somewhere in the beginning of November the Hindoos celebrate Jaggadhatreepuja in honor of the Devi as an harvest thanksgiving, because she is the mother of the world—who has sent the seasonable rains, and made the earth yield plentiful crops.

The son of Siva from Doorga is *Gunesha*—who is represented with four hands and an elephant's head. He is one of the great celebrity among the gods of the Hindoos. When a person is leaving his house to go on a journey he says: "*Gunesha, Gunesha, Gunesha*" that is : O thou work-perfecting *Gunesha*, grant me success in my journey. At the head of every letter a salutation is made to *Gunesha* ; and shop-keepers and others paint the name or image of this god over the doors of their shops or houses, expecting from him favour, protection, and success. *Gunesha* has an elephant's head for the following reason, that when it was known that Doorga had given birth to a son, Shunee and the rest of gods went to see the child—and every one of them had to say some good word on behalf of the little god, and congratulated the mother on her good fortune in obtaining such a nice, accomplished, and marvellous child. The god Shancee knew that if he looked upon the child, it would be reduced to ashes ; but Doorga said that this refusal of Shancee to look upon her child was a mere nonsense. For sometime Shancee did not regard her reproach, but at last, irritated, he looked upon *Gunesha*, and the child's head was instantly consumed. Doorga seeing her child headless was overwhelmed with grief and would have destroyed Shancee ; but Bramah prevented her, telling Shancee to bring the head of the first animal he should find. He found an elephant, and cut off his head and fixed it upon *Gunesha*. Doorga was but little soothed when she saw her son with an elephant's head. Now, to pacify her Brahma said that amongst the worship of all the gods that of *Gunesha* should for ever bear the preference.

According to another account, which I heard from a native gentleman, it is stated that Gunesha was doing the duty of a porter by the order of his mother Doorga while she was bathing, and that Siva came from outside, and Gunesha prevented him from entering the house, not knowing that he was his own father ; and Siva ignorant of the fact that the door-keeper was his own son severed his head from his body, and entered the house enquiring of Doorga where Gunesha was. She replied that he was at the gate. Then said he : I have cut off his head. But you go and see what living being is passing by the road. And she seeing an elephant crossing the road informed Siva, who went and cut off the animal's head and bringing stuck it on the body of his child Gunesha.

At any rate, is it possible that such a mighty goddess Doorga could not prevent her child's head from being consumed by the look of Shancee ; or that two of the Triad Brahma and Siva and other gods that were in the assembly could not form a new human head for the beloved and favoured child of Siva and Doorga !

6.—Besides the forces of Nature, the imaginary gods, the deified heroes and men, the Hindoos worship also animals and inanimate beings for some reason or other. For instance they worship the cow for this reason that Brahma created the brahmins and the cow at the same time, the brahmins in order to read the formulas of the Vedas, and the cow to afford milk or clarified butter or ghee for the burnt-offerings. The gods by partaking of the burnt-offerings are said to enjoy exquisite pleasure, and men by eating clarified butter or ghee destroy their sins. Hence the Hindoo partiality for *ghee* and *mallae*, (cream), &c., as well as the custom among them of bismearing the floor of their houses and cooking places with cow-dung. Hence also their particularity to take their meal in the spot bismearred with cow-dung. Although the Hindoos do not kill cows, yet they torture them with great and unbearable loads, beating them unmercifully when they are unable to carry such burdens, and at times starve them without giving them any food—Poor beasts this is the way your worshippers treat you !

The monkey or Hanuman is worshipped, because he was the son of the god of the wind Pavana born from Unjana a female monkey. So it seems that gods were not satisfied to marry their own kind, but chose also the unreasonable beasts f--

companions !

The story of Hannuman is this that when he first saw the rising sun thinking it a ripe fruit, he leaped up to the residence of the god of day and seized his chariot: Indra fearing Hannuman would swallow the glorious luminary, with his thunderbolt smote him down to the earth, where he lay lifeless. His distracted mother applied to his father Pavana, who, enraged at the loss of his son, retired into an inaccessible chasm, and wound up the wind, till both men and gods began to perish for want of air. Brahma, Vishnu, Shiva, and other gods now petitioned Pavana to blow on, but he refused their petition unless they would make Hannuman immortal. Brahma then bestowed on Hannuman the water of life, and Pavana restored to men and gods the vital air. It is said that when Hannuman fell dead his jaw was broken, and hence the son of Pavana and Unjana received the name of *Hannuman*—from *hanu*, jaw or cheek-bone, and *manu*, monkey. By the common people Hannuman is called *Halluman*, or *Ulluman*.

After the Doorgapooja or Dasahara the Hindoos represent a shamfight of Rām against Ravana called *Ram-leela*, or the sport of Ram (*Leela* means sport), when amongst other characters general Hannuman and his monkey soldiers are represented by men in monkey shapes and habits, and are seen in their march with great *éclat* and to the great amusement of the people.

Any one who wishes to have monkey, let him go to Benares and pay a visit to the monkey temple,—he will see there any number of monkeys roaming about. But unfortunately no one is allowed to catch any one of them.

Herein it is to be remarked that the Hindoos believe in the immortality of human soul on the ground that soul is a portion of the One Supreme Soul, hence immortal.

The following lines from the Bhagavata-gita clearly enunciates the immortality of soul, thus :—

These bodies that enclose the everlasting soul, inscrutable Immortal, have an end ; but he who thinks the soul can be destroyed. And he who deems it a destroyer, are alike mistaken ; it Kills not, and is not killed ; it is not born, nor doth it ever die.

From the immortality of soul they infer the doctrine of transmigration from one birth to another, that is, that those who were in the first birth of humble condition but acted righteously, their souls

such as the Godawree, the Narmada, the Gundakee, Brahmapootra, the Krishna &c., &c. Certain places also of these rivers are peculiarly sacred, and attract to them great number of devotees; such as the source of the Ganges; the union of the Ganges, the Jamoona, and the Saraswatee at Prayga (modern Allahabad); the branching of this river into three streams at Trivénce; the place where the Ganges disembogues itself into the sea, &c.

A kind of black, hollow and nearly round stone called Shalgrama or eagle-stone, and said to be brought from mount Gundakee in Nepal is a form of Vishnu, (*see Shree-Bhagavata*) hence it is more frequently worshipped than any idol in India. The representatives of Panchana (another form of Vishnu) and other gods are shapless stones. In the pagodas, under the peepal and toolsee trees the shalgrama, or saligram stones are to be seen, where the devotees leave as gifts senoor, rice, flowers, &c.

7—The above are a few specimens of the Hindoo gods and their inconsistent stories. It would afford neither amusement nor any edification to readers to speak of all the 330,000,000 of Hindoo gods and their doings. For these few examples will suffice to show how the Hindoo shasters are full of mythical, unphilosophical, absurd, contradictory and immoral accounts, upon which their religion is based. ✓

Here a Hindoo will say that it is true that God is everywhere, but his spirituality perplexes the human mind. To collect and fix the ideas on the object of adoration, therefore, an image is chosen; into which image, by the power of incantations, the deity is imagined to be drawn. Hence in dedicating an image we Hindoos call upon the god to come and dwell in it. And as God has made himself known in different ways, various images are necessary in order that men may be fascinated and drawn to the love of worship; that none of these images are intended to exhibit the natural perfections of God, but only his actions when he is incarnate; and that images are only necessary while men continue in a rude state, and may be laid aside by those who can attain to devotion by means of rational speculation.

The answer to the above is that all this might be granted if these Hindoo idols were not only monstrous personification of vice, but also that not a single virtuous idea is ever communicated by any of them. We don't speak of theory but of actual facts. Certainly an

image at times is a powerful means of conveying to our mind spiritual ideas; and on this score God himself commanded Moses in the Old Testament to raise a brazen serpent in the desert which represented the Redeemer who was to be killed, raised on a wood of the cross, that as those who were bitten by serpents were cured by looking on this brazen representation, so those who call upon Christ crucified with faith and good works will be cured of the bite of the infernal dragon. He likewise ordered Solomon to keep figures of *Cherubs* before the ark in the Temple of Jerusalem that they might represent those holy Angels and heavenly hosts that are before his throne praising Him day and night. The Catholic Church also imitating Almighty God keeps pictures and statues of Christ, to represent his Birth, Passion, Resurrection and glorious Ascension into heaven, which certainly excite love and inspire faith and hope in the hearts of the beholders towards Him who for us had assumed the human flesh, had suffered and died for our sins and risen for our glorification. The Catholic Church likewise keeps images of the Blessed Virgin, and other Saints in order that we may follow in the footsteps of their virtuous deeds. But such is not the case with Hindoo images which are but representations of vices subversive of the good feelings of man and teaching him nothing but immorality. Indeed the image of Kálee exhibits a female standing on the body of her husband—wearing a necklace of skulls of her enemies—drinking their blood and devouring their bodies. Another image of the linga! Another that of a monkey, an incarnation of the great god Siva, the offspring of the god of wind by a female monkey! The image of Doorga is that of a female warrior: and one form of this goddess is that of a female so thirsting for blood that she is represented as cutting off her own head; and the severed head with the mouth distended, is seen drinking the blood streaming from the trunk. This goddess stands upon two other deities in an attitude so abominably indecent that it cannot be described. Decency forbids us to describe other Hindoo images as they are very obscene. To this it may be added that amidst all the numerous idols worshipped by the Hindoos, there is not one to represent any of the virtues personified. Then the Hindoo is taught that the image is really God, and the heaviest judgments are denounced against him if he dare to suspect that the image is nothing more than the elements which it is composed of. The *Tantra-sara*

declares that such an unbeliever will sink into the regions of torments. Then before these idols very often, especially on pooja days, people are called to the midnight orgies, when there are to be seen lewd and loose women, heard obscene songs, combined with indecent dances.

Moreover the history of these gods is a highly coloured representation of their wars, quarrels, and licentious intrigues; which are held forth by representation of images, recitations, songs and dances at the public festivals and in the Hindoo temples. Thus, that which to Hindoo should be divine worship, is the prolific source of impiety and corruption of good manners: and, instead of returning home from his temple, after religious services, improved in knowledge, grieved for his moral deficiencies and anxious to cultivate a greater regard to the interests of morality and religion, his passions are inflamed and his mind polluted to such a degree, that he carries the pernicious lessons of the temple, or the festival, into all the walks of his private life. His very religion becomes his greatest bane, and where he should have drunk of the water of life, he swallows the poison that infallibly destroys him. (*See Ward's history of the Hindoos.*)

8. As there are not only Hindoos in Hindoostan, but also a great many followers of Mahommed (of whom and of his Koran I shall speak hereafter), it will be, I think, not uninteresting to my readers to know also some of their principal sects, and festivals kept and celebrated by them in this country.

Among the Mussalmans there are two principal sects—*Sunnis* (which comes from *sunnah* (tradition), and *Shiahs* (Sect): the former yield implicit allegiance not only to the teaching of the koran, but to the whole body of tradition as set forth by their authorised Doctors. They likewise say that the legitimate successors of Mahommed in office were Abubakr and Omar his fathers-in-law, and also his son-in-law Othman. The Shiahs, on the other hand, accept only the teaching of the koran, and such traditions only as trace their origin to the inspired prophet Mahommed, but they reject all other traditions. Again, the Shiahs say that Ali the husband of Fatima, the daughter of Mahommed, was his legitimate imam or successor and leader in religious matters. The Turks and the Cabulies belong to the Sunnis sect, while the

Persians or Mogols are of the Shiyas sect. The former outnumber the latter.

Mahommedans count their era or *Hijri* (departure) from the flight of Mahommed from Mecca to Medina, which happened on the 16th of July, A. D. 622. This flight of Mahommed to Medina took place in one of the month of Moharram, for it was forbidden to fight in the month of July and other three months, and therefore those four months are called Moharram or those in which it is considered unlawful and forbidden to fight.

Moharram is here the celebration of the sad remembrance of the death of Husain, son of Ali, the grandson of Mahommed, who was killed by Yazid, a slave boy who belonged to him. Husain was the second son of Ali, the name of the eldest son was Hasein, who was also poisoned by his enemies, who administered to him a cup of poisoned sharabat. The sad commemoration of the death of Husain begins on the 1st of the first Mahommedan month, and lasts till the 10th of the same. During this time the Mussulmans of the Shiaks' sect wear black clothes and are in mourning, and now and again horses with flags are taken out in procession, when the faithful go all along beating their breasts and repeating *Hùè Husain, Hùè Husain, or Hasein Husain, Husain, Hasein*. On the last or 10th day the procession is headed by the horses beautifully caparisoned, and by flags, and *taziyas* (*taziyas* are representations or models of the tomb of Husain and Husein); and is followed by the coffin of Husain with a horse pierced with an arrow, and the faithful read the burial *Marsiya* or account of the death of Husain in a very sad tone, and beat their breasts with greater force than on any previous days, in order to show that on this day and in such a manner imam Husain was killed and buried.

Marsiya begins by addressing the horse which in Arabic is called *joonjoona*:—

What has happened to Him, who is our Deliverer in the day of judgment, O *joonjoona*?

What has befallen the sons of our prophet, their women and children, O *joonjoona*.

Then the hymn or elegy goes on relating the death of Husain, and Hasein, and also how their women and children were imprison-

ed and suffered much from hunger and thirst, and were ill-treated by their enemies in various ways.

Sobrat or *Shabrat* (night delivery) comes on the 8th month after *Hijri*, and it falls on the 14th of the moon. This is what we would call 'The All Souls Day,' because on that day the faithful Moslems visit their cemeteries and offer up prayers and supplications for the repose or delivery of the souls of the faithful departed.

Ramzan comes after *Shobrat* on the ninth Mahomedan month, when the faithful are interdicted from eating or drinking and from conjugal duty, from dawn of the morning till the appearance of stars in the evening; but at night they are allowed to eat, drink and other sensual amusements. This fasting lasts for one month. This fast ends in this manner—if they see the moon on the 29th, they break their fast and celebrate their *Id* on the 30th; but if they do not see the moon on the 29th, they break their fast and celebrate *Id* on the 31st, because it is supposed that on the 31st the moon must have surely made its appearance, though owing to clouds and rains it was not seen. It might be said that what are Lent and Easter to Christians, *Ramzan* and *Id* are to Mussalmans.

Bakrid which is also called *Id-a-Azha* and *Id-a Kurban* is a pilgrimage feast to Mecca, wherein the pilgrims perform many acts of religion, such as praying, offering sacrifice in memory of Abraham's offering his son Ishmael, going round the Kabaa or Musjid of Mecca, walking between *Safa* and *Marwal*, and killing a goat and eating it. Hence the Mussalmans of this country call this festival of pilgrimage *Bakrid*, that is, a festival of killing goats. And accordingly on the day of *Bakrid* they gather a good many goats for the purpose of eating them. After which they may well say "God be praised, my belly is raised." It is said that during the *Id* of *Ramzan* and the *Id* of *Bakri* all sects of Moslems must pray from after sunrise, according to the option and convenience of each, either for a quarter of an hour, ten minutes, or the very least for five minutes.



SECOND PART.

Letters with Notes in refutation of Brahmo Somaj.

The occasion of contributing the following letters to the Indo-European Correspondence were the two lectures delivered at the Town Hall of Calcutta by the leaders of Brahman Samaj; namely, Baboo Protap Chunder Mozoomdar, and Baboo Keshub Chunder Sen, by which lectures these two Hindoo gentlemen denied the divinity of Christ, and regardlessly placed him on the same platform with Hindoo Jogies Chaitanya and Nānak, and the Arabian prophet Mahommed.

Now, *Brahmā* means a personal Supreme Being distinct from all other things (though the old Hindoo philosophers by the name of *Brahmā* understood the impersonal divine essence, which according to the Vedas is mixed up with every thing); *samāj* signifies a society (*samāj* and *sabhā* have the same import): so that Brahman Samaj means a society or assemblage that believes in a supreme God, the Creator and Ruler of the Universe, the object of our worship. And this knowledge they say they derived from the book of Nature and by Intuition. That is to say, by nature they understand that these beautiful and marvellous visible works around us proclaim the Invisible Maker of them. Again by Intuition they understand that God the author of nature has inscribed on the tablets of human hearts the moral precepts, such as the knowledge of right and wrong, good and bad, and so forth. Therefore man has only to consult his own innermost consciousness, and he will get infallible answers to all what he has to do or what he has to avoid.

They, and especially the progressive Brahmos inculcate that religion admits of progressive development. They ignore all distinction of caste, and consider all men as children of God; they also reject all idolatrous rites, and acknowledge no sacred books or places, but value what is good and true in all religions, and recognise the necessity of public worship. While the Brahmos believe but in one God, they reject all Revelation, as well as the doctrine of the atonement for sin, the incarnation of the deity, which the

old Hinduism held alike with Christianity. From the above we see that the members of the Brahmā Samaj are Reformers of the old Hinduism in which the people of India believed and still believe, viz., in different gods both male and female, and perhaps in greater numbers than the Greeks and Romans ever worshipped all kinds of idols—offered manifold sacrifices, superstitious rites and poojas. The notion of the Brahma Samaj of Monotheism, or of one only God is of a recent date, namely, since the introduction of schools and colleges and Western science and literature into India by the Christians, and also the reading of the Bible by the educated natives; by the preaching and lectures of Christian Missionaries.

This is to be well noted, for although the Brahmists say that their knowledge of one God and pure morality come from the book of Nature and Intuition, yet in times past the people of India had not discovered those truths and pure attributes of God—but had believed in idolatry and pantheism, giving to God attributes which are incompatible with His nature, and practised many vices and great immorality. Indeed St. Paul in the 1st Chapter of his Epistle to the Romans, verse 20 and following, as well as in the II Chapter of the same letter, verse 15, proves that although the visible work of God points out its Invisible Maker; and although from the beginning God had implanted the truths of morality into the hearts of men, still the nations had changed the pure nature of God into the nature of creatures and of irrational and inanimate things. Therefore the advent of Christians into India has given the impetus to some of the educated Natives to seek after a better and purer religion, and to abandon the old Hindooism of their ancestors.

Now, amongst them who began to reform the old Hindoo religion was Raja Rammohan Roy, a learned Bengalee, who flourished about the year 1828; the basis of his new religion was the books of the Vedas which he honored and from which he made many selections; had even greater regard for the books of the New Testament, many passages of which he translated into Bengalee. And this was the first Unitarian Church, or Vedantist Association in Calcutta under the title "Society of God." Rammohan Roy was succeeded by Debendra Nath Tagore, (which by the bye is a corruption of Thakoor) who however never sympathised in the leaning of his dis-

tinguished predecessor towards Christianity ; the Christian Scriptures had no special charm for him, his aim was to reform Hinduism by reverting to Vedic doctrine.

He saw that to retain certain Hindoo usages there was no harm and though he denounced caste as a matter of *principle*, yet he allowed it to remain as a matter of *expediency* ; likewise although he abandoned idolatry in every form, still he winked at occasional conformity to national worship for the sake of peace, especially in the celebration of Brahma marriages he allowed all the old idolatrous customs to be practised.

This did not please his new convert Keshub Chunder Sen, who had joined him in 1858 and had greater regard for the books of the Gospel, therefore a strong leaning towards Christianity: so much so that in a public lecture of his he greatly praised the Bible, and did not scruple to call it the best of books ; he also eulogised the teachings and doings of Christ, and said that Jesus Christ was not only above ordinary humanity, but that he was, "The Blessed and immortal child of God." But it is to be much regretted that in his subsequent lectures he repudiated all that he had said in favor of Christ and Christianity, and afterwards he endeavoured to prove that Christ was a mere man and not God—that he was a mere reformer of mankind sent by God just as at other times God had sent Moses amongst the Jews, Mahommed amongst the Arabs, Nának amongst the Panjabees, Chaitanya amongst the Bengalees, Luther amongst the corrupt Papists to reform them, and also he thinks that he himself is sent to reform the Hindoos ! Baboo Keshub made attempts likewise to prove that not only the Bible is the word of God, but also the Koran and the Hindoo Shasters were equally dictated by the Divine Spirit. And hence he very consistently selects from all these books principles and doctrines which suit his fancy.

Baboo Keshub Chunder Sen's Samáj is called *progressive* emerging from the corrupt Hinduism of idolatry to the knowledge of one only God, and tending towards perfection wherever that perfection is to be found—according to him perfection might be arrived at by patchwork, that is, by selecting doctrines and principles from all religious books—from the Vedas, Christian Scriptures, and the Koran. The Samáj of Debendra Tagore is called *adi* (original) or *conservative*, as sticking mostly to the old doctrines of Hinduism.

The late Government census returns showed that there were no more than *ninety-two* enrolled members of the progressive Samāj, and even there came a split amongst these on account of the marriage of the daughter of Baboo Keshub to the young Raja of Cooch Behar with idolatrous ceremonies, and because the girl was much below the age which Baboo Keshub himself had publicly declared some years ago as proper age for marriages. Notwithstanding these inconsistencies, Baboo Keshub continues to be the leader of the Calcutta progressive Samāj, while Baboo Protap Chunder Mozoomdar is that of the Dacca branch of the *Mandir* or Samāj.

BABOO PROTAP CHUNDER MOZOOMDAR'S LECTURE DELIVERED IN CALCUTTA IN JANUARY 1877.

The substance of that Lecture or sermon is the following :—

“ The only paramount object which every religion sought strenuously to attain in all ages and in all countries, was to find that joy in the Supreme Being which perfect union with Him produced. It was necessary to understand the process by which each religion sought to attain this ideal. How to obtain this union? They knew that the *Rishis* of ancient times and the founders of all the great religions of the world, such as Buddha, Mahomet, and Christ, went now and again to the mountains to engage themselves in silent communion with the Great Being. In India it was by means of deep contemplation that the more cultivated minds sought to be united with God. The greatest subtleties—subtleties as great as those that characterised the speculations of the school-men—characterised their spiritual exercises and canons. Their modes of action, their habits, their education, however, were not those of the masses—the uneducated many that felt the need of a saving religion as much as their more favored and highly-cultured brethren. To them the refined canons and subtle disquisitions of the *Rishis* were totally inaccessible and incomprehensible, and they sought union with God by a different way. That fervid emotion of love and devotion, which saw its up-heaving now and then during different periods of religious revival, was found to be the great means of leading the people to the throne of God. This element was that of *bhakti*. Thus what with *dhyān* or contemplation for the learned and *bhakti* for the illiterate, the problem of a union with the Almighty was solved for India. Going to other countries, he saw in the land

of the Moslem that the same object was aimed at by a thorough obedience to God. Mahomet sought to bind the hearts of his followers by instructing them to obey the commandments of God. In Christendom, another way to seek this object was unfolded. When Christ was taunted with being the 'King of the Jews,' the world had no idea of what great idea was involved in this expression. Christ went to the wilderness and was tempted by the offer of many things. He rejected one and all, and when the new Kingdom was preached to the world, it was found not to be a kingdom of the 'earth earthly,' but a grander, sublimer and more beautiful one than had yet been imagined by poet or prophet. It was the Kingdom of Heaven. The royalty they sought to obtain was the royalty of submission to the will of God—the royalty of obedience and complete sacrifice. Did the Christian wish to be united with God? Let him submit himself entirely to His will. This was the Christian dispensation. It would be interesting to see how this principle was applied to the different systems of the Roman Catholic and Protestant faith. In the Catholic Church the will was thoroughly subordinated to that of its visible head; in the latter it was by asserting the liberty of each individual conscience that the union of the Divine with the human will was sought to be effected. Thus the same principle had its play in different directions in the two rival systems. Whatever might be said of the advantages of each, the speaker held the belief that among the Roman Catholics, along with the greatest Scientific culture, the chance of persons turning infidels was smaller than in Protestant communities. It was necessary for the Brahmos to survey the working of the various principles that were at work in the religious world. It was not necessary for them to eschew any of them. On the contrary it was their duty to accept the *Dhyan* and the *Bhakti* of the Hindu, the loyal obedience of the Mahomedan, and the thorough sacrifice of the will of the Christian, and combine them in a harmonious whole in such a way that all the cravings of human nature for deep spirituality might at once be satisfied. Let the Brahmos solemnly recall the lessons they had learnt during the last twelve months on the subject of *Dhyan*, and by their aid and in supreme harmony with the principles taught them by a study of the spirit of the different spiritual leaders of mankind, endeavour to gain that supreme felicity which union with Divinity alone produces."

LET BRAHMOS NOT BE BLIND TO FACTS.

TO THE EDITOR OF THE "INDO-EUROPEAN CORRESPONDENCE."

DEAR SIR,—In the last number of the *I. E. Correspondence* I

Apostate tried his utmost to falsify the predictions of Christ by attempting to rebuild the temple. And to this effect he gathered together several thousands of the Jews and labourers, and commenced the work of rebuilding the temple; but no sooner had they begun the work than fire issuing from the bowels of the earth, destroyed the work and deterred the workmen; and Julian, by attempting once more to rebuild it, perished in a war with the Persians. This fact is not only mentioned by trustworthy Christian writers of that age, but by *Ammianus Marcellinus*, a heathen and an officer in the army of Julian himself (*Amm. Marcell. Book XXIII—1*). Then again Christ had foretold that after the destruction of Jerusalem and of the Temple the Jews would be dispersed for ever. Is it not a fact? are they not everywhere dispersed and scattered, and remain subjects and slaves of other nations, without any king of their own, and without any law?

And, besides this, the Brahmos should open their eyes to the superiority of the Gospel teaching over any other sages of any time and country. What has Mahomet to do,—who permitted on earth and in heaven unlimited sensuality, and the power of doing away with his enemies,—with Christ, who unfolds the most pure, sublime, and wholesome morals and doctrines throughout in the four Gospels, and especially in the 5th, 6th, 7th; and subsequent chapters of St. Matthew's Gospel? What has Buddha and the books of the Vedas, Puran, and other books of Hindoo Shastars to do by which Hindoos of India have learnt all these absurd and non-sensical worship of false gods and absurd customs of *Suttee* and *Koolin* Brahmins' unlawful and unreasonable marriages—with the pure doctrines of Christ who taught to worship but one God, the Creator of heaven and earth, and His Son, the Redeemer of the world; the purity and unity of marriage, rules of justice, the forgiveness of injuries, the praying for enemies?

Now, Mr. Editor, I call the attentions of the Brahmos to another palpable fact, and that is, that we people of the East have of late been certainly much benefited by the civilization introduced among us by the Europeans; well, the superiority of the Europeans over the Orientals is certainly owing to the divine religion of Christ and his divine principles of justice and wisdom. Indeed, history tells us that Englishmen, Frenchmen, Germans, Russians and other barbarians of the north of Europe were quite

a savage people before they had heard anything of the Gospel of Christ, but that they were first civilized by the Christian Missionaries, and were gradually formed into such mighty nations, and became teachers and masters of other yet uncivilized peoples. If, then, we are daily being improved in all that concerns material science and arts by the Christian civilization, the consequence is, that Christ, the founder of the Christian religion, was a much superior being than Buddha and Mahomet ; that is, he was a God ; and his wholesome morals were introduced into this world for the attainment of the true happiness of man, both here on earth and hereafter in the world to come ; to which I call the serious attention of the Brahmos in general, and of Baboo Protap Chunder Mozoomdar in particular.

Yours, &c.,

A CONVERT TO CHRISTIANITY.

Calcutta, 29th January, 1877.

REJOINDER OF A BRAHMO TO THE ABOVE LETTER.

TO THE EDITOR OF THE "INDO-EUROPEAN CORRESPONDENCE."

SIR,—I shall esteem it a great favor if you kindly publish the following in your next issue.

Your correspondent, "A Convert to Christianity," has perhaps, through ignorance of facts, done injustice to our esteemed and worthy missionary, Babu P. C. Mozoomdar. I have had the privilege of hearing his sermon, and can say that he did not at all extol one religion over another, but simply pointed out the prominent characteristics of different religions and their founders, without making any invidious comparison. The main object of his sermon was to show that a perfect religion must combine in it the three essential principles of Yoga, Bhakti, and Seba, *i. e.*, communion with God, love to Him, and implicit obedience to His will ; and in the course of his sermon he showed how they were severally suited to the different religious temperament of different nations, and how they developed in different religions. He pointed out that Yoga was the prominent feature of the Vedic, Bhakti of the Puranic, and Seba of the Christian, religions.

I would pass over, in silence, the other portions of your correspondent's letter, as it is too late now to enter into a controversy on the *Divinity of Christ*. The question has been long settled by

the Brahmo Samaj as well as by the Theistic Bodies of other countries. No amount of intellectual argument will mend matters now, God alone will, in his good time, prove to the world whether the Theists or the Christians are mistaken. Before concluding, I would request your correspondent to be a little more liberal than what he appears, and "not to be blind to the fact" of the existence, in different portions of Hindu and other scriptures, sentiments and doctrines as sublime and as pure as those preached by that great soul—Christ. Honour truth wherever it is, and acknowledge the merits and excellencies of every man of every creed and colour. The religious preachers of all countries must have the proper share of esteem due to them.

Yours faithfully,
A BRAHMO.

Calcutta, 5th February.

THE SUPERIORITY OF HOLY SCRIPTURE.

TO THE EDITOR OF THE "INDO-EUROPEAN CORRESPONDENCE."

DEAR SIR,—As "A Brahmo," in answer to my letter, which appeared in your paper on the 3rd instant, says that through ignorance of facts I did not do justice to Baboo P. C. Mozoomdar, allow me to state that great is my esteem for the Baboo and his learning; but at the same time I must be permitted to point out mistakes the Baboo made when he compared Christ to Buddha, and Mahomed, for this reason that the teachings, of the former are superior and purer than those of the latter as heaven is higher and brighter than the earth we live on. And accordingly, in proof of my assertion, I referred the Brahmos to the four Gospel narratives, and to a book which treats *ex professo* on Christ and his works. To be told by "A Brahmo" that former Brahmos and Theistic bodies of other countries have long ago settled the question as to the divinity of Christ is, I think, any thing but a philosophic reasoning; for those Brahmos and Theists were and are as mistaken concerning Christ, and his works as have been the Atheists of all times and countries regarding the existence of a Supreme Being himself. Now, the Brahmos believe in a God notwithstanding that many infidels bring forward arguments of their own in order to deny that there is a First Being, the Maker and Ruler of

the universe. Much in the same way the enemies of truth have always tried their utmost to lay hold of some word or other by way of argument for the purpose of weakening the belief of men in Christ and his true religion. David says, that "a fool has said in his heart there is no God." Now, David calls an atheist a fool, because the visible world, its order and beauty, are clear proofs that there is a God, who upholds every thing *fortiter*, and governs them *sapienter*: "The heavens shew forth the glory of God, and the firmament declareth the works of his hand." (Ps. xviii). Much in the same way are, I do not say fools, but labouring under a false notion those who deny the divinity of Christ. For as the visible world points out its Maker, so, too, Christ's mighty deeds prove Him the Consubstantial Son of God: "The works that I do, they give testimony of me." (John x). I pointed out in my former letter that the predictions of Christ anent the destruction of the Temple of Jerusalem and the dispersion of the Jews have literally taken place, as it is clear from Josephus and Ammianus Marcellinus, and of which we ourselves are witnesses. These, then, are stubborn facts to which Brahmos should not be blind.

With regard to the statement of "A Brahmo," that in different portions of Hindoo and other scriptures there are sentiments and doctrines as sublime and as pure as those preached by Christ, my reply is, that if there be question regarding the style and language, I must own that all the books of the Hindoo Shasters are written in a very refined language and style, but as to their substance I must be allowed to say, they contain for the most part fabulous, romantic, fanciful, not to say, childish, legends and stories about different divinities, both male and female, and hymns and songs in their praises, but one can scarcely find in them a vestige of historical facts; besides in these writings there are so many inconsistent tales and incoherent sentences that even the very best Sanscrit scholar or pundit will not be able to make out either the head or the tail of such compositions. The gods of the Hindoo ancient books are the powers of nature—fire, the sun, the wind, clouds, &c., (as we have seen already in the 1st part of this pamphlet); the notion of monotheism is the invention of the modern Brahmo Somaj (as it has been noted in the introduction of this second part). You may however here and there come across some good words and moral truths among the pages of those books, but they are few and far

between—*rari nantes in gurgite vasto*, but even they are often mixed up with nonsensical teaching—*bona mixta malis*; and those good words are the suggestions of the natural light, as every man possesses some qualities, as St. Augustine says : *Nulla falsa doctrina est quae non aliquid veri permisceat*; but as a thief cannot be called a just man, because he gives at times alms, nor a school boy a wise man because he has picked up here and there wise men's sayings, in the same way Hindoo Shaster cannot be said to contain sublime and pure truths in its entirety like the Book of the Gospel which, besides being truly historical in its narratives, possesses a whole code of the most sublime truths and precepts for the guidance of man, and, unlike the books of the Hindoo Shaster, is entirely free from errors and blemishes. (1)

What has been said regarding the Hindoo Shaster may be more or less, *mutatis mutandis*, applied to the Koran which also is written in a beautiful Arabic language and style; but the Koran is almost all borrowed from the Old Testament and other Hebrew writings, and also from the New Testament, and other apocryphal Christian writings of the Jews and Christians of those ages. As the word for God *Allah* in the Koran is derived from the Jewish *Ello-him*, so likewise the names of the Koran the holy book, *Forkan* the section, *Sura* chapter, is from the Jewish origin *Kara*, *Perek* and *Sura*, of the same meaning and import. Hence Warakat Ebn Hawfal a Christian, versed in the Scriptures, and cousin to Khadijah, Mahomet's wife, and other renegade Christians and Jacobite priests, had a hand in getting up the Koran. But the reader must observe that it likewise contains a mass of inconsistencies and incoherent sentences, that the best Arabic scholar is often unable to decipher their meaning. So much so that Mahomedan doctors are forced to say that unintelligible and contradictory passages are now revoked and abrogated. But those good words and moral precepts that one reads in the Koran are either borrowed from the Old and New Testaments, or are the suggestions of the natural law. That the Koran is such will be patent to every one who may read its contents carefully. But Mahomet or the writer of the Koran, with all his faults has unconsciously acknowledged Christ to be superior to Mahomed, as Christ is called in the Koran the Spirit of God, whereas Mahomed only is the messenger or prophet of God: "Mahomed Rasool-Allah, Moosa Kalim-oolah, Ibra-

him Khaleel Allah, Issa Rooh Allah,"—that is, Mahomed is the apostle of God, Moses spoke with God, Abraham was the friend of God, and Jesus is the Spirit of God. It is probable that the writer of the Koran calls Christ the Spirit of God after having read the book of St. John's Gospel, where, in the first chapter, Christ is called the Word of God, where also we read: "And of his fulness we all have received, and grace for grace. For the law was given by Moses, grace and truth by Jesus Christ." (John I, 16.)

Again Baboo P. C. Mozoomdar, if I rightly understand the words of "A Brahmo," said something to this effect, that through different teachers God has taught men religious sentiments suited to the different temperaments of different nations. The Baboo cannot prove the assertion of his; for if God is one, and all men are made by him, then he cannot but teach to all one thing. He cannot wish Christians and Jews to adore and worship but one God, the Creator of heaven and earth, and the Hindoos to worship false gods. He could not have given unlimited license to the followers of Mahomed to have many wives, and stinted the Christians to only one. He could not have permitted the Hindoos to keep their females shut up, and exclude them from the society of men, and ordered them not to take their food with their husbands, and allowed Christian women to enjoy the liberty and the society of men, and to take a drive or walk with them, and enjoy the benefit of air out of doors. Christ certainly taught doctrines which were not suited to the view and practices of the Jews; and his Apostles inculcated practices and precepts which were against the traditional prejudices of the Romans and Greeks, notwithstanding that they suffered much for doing so. Now truth is one, as God is one, and hence Christ and his Apostles could not sacrifice truth in order to please either the Romans or the Jews, nor could they compromise it with the teachings of the ancient philosophers, says of Plato or Aristotle; (2) so, too, Christians cannot approve of, or compromise with, the teachings of Buddha, (3) or Mahomed (4) or the Brahmos.

Last of all, "A Brahmo" tells me that I should honour truth, wherever it may be found, and give a due share of credit to other religious 'teachers;' just so, as much as they deserve. Buddha and Mahomed have failed either to teach pure and saving truth to mankind, or to improve their spiritual and temporal condition either with regard to the First Being, or man; but Christ and his

teachings have accomplished all that is good and beneficial to man; and hence I would advise "A Brahmo," as well as all other Brahmos, to open their eyes to the teaching of Christ and his wholesome truths in order to be really enlightened in all that concerns the weal or the woe of man here on earth, or hereafter in the world to come. If Brahmos consider Christ to be a good religious teacher from the records of the Gospel, the traditions and practices of the Christians, they ought to believe him also to be God, for He said that He was God, and proved it by his works.

Yours, &c.,

A CONVERT TO CHRISTIANITY.

Calcutta, 10th February, 1877.

Let the reader refer to my Notes which follow:—

(1).—See first note.
(2).—See second note.

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(3).—See third note.
(4).—See fourth note.

FIRST NOTE.

The Hindoo books and their authors are faulty in this that they speak of God at times as the Most Holy, Merciful, Omnipotent, Omniscient, Omnipresent, &c., while at the same time they ascribe to him attributes which are incompatible with the nature of God. For instance Vishnu-Sahasranāma says "God is the Holiest of all, the Best of all," then the same book says "From whom all creatures sprung in the beginning of the world, and into Whom, at the destruction of it, they are to be absorbed." The above passage is quoted from the oldest Hindoo book Upanishad of the Veda "From whom all these creatures spring, to whom they return, and into whom they enter." Now this teaching leads to pantheism, i. e., that everything is a portion of the substance of God; which certainly is a great error, as it destroys all distinction between good and bad, virtue and vice, saint and sinner, superior and inferior, creator and creature, and takes away all reality from those high sounding words "Holy of all holy, Good of all good, the Everlasting Father of creatures." Yes, according to this Vedic teaching a rat, a block of stone or wood, and a sinner, and impious person are equally God's substance.

Again God is described in the Hindoo books as most Holy, Merciful and Just, but these very books state that God becomes manifest in the form of Siva, Vishnoo and Krishna, to whom in these

very books many immoral deeds are ascribed—that these gods fought against each other, contracted unlawful marriages, seduced the wives of each other, robbed, cheated and envied one another. Hindoo gods are more or less on a par with the old Greek and Roman gods—Jupiter, Apollo, Mars, Neptune, Bacchus, Pluto, Juno, Venus, Minerva, Diana, &c., of whom such things are mentioned as are related of the Hindoo gods. Are these, I ask, God-like deeds? Of course not, because God is infinitely perfect. He needs nothing, He is free from all passion, increase and decrease, from fatigue, the need of refreshment and conjugal bliss—while the Hindoo books represent the Deity full of imperfection, needy, passionate, capable of receiving additional knowledge and pleasure from the outward world—and subject to the miseries of human life not unlike any other creatures.

Besides, there is a ceremony mentioned in the Shadvinsa Brāhmaṇa of the Sāma-Veda, in which the god Indra is to be invoked by the title “O adulterous lover of Ahalyā! This passage goes to refute those who say that though the later books of the Hindoos do not teach pure Theism, yet the Vedas do. For the Saṁhitās and the Brāhmaṇas of the Vedas are filled with prayers and praises of, or with the sacrificing ritual to, the sun, wind, and fire, to Indra, Varuna and other imaginary beings. The great Upanishad Brihadāranyaka begins with the instruction on the Upāsana or devotion to the sacrificial horse. The Chāndogya Upanishad is filled with most curious Upāsana or devotions to many kinds of objects, one of which is even very obscene.

It is further to be remarked herein that their notion of adoration or even respect due to God is very puerile. For we are sure that God must be honored above all and every thing, but it is mentioned to our astonishment in the Hindoo Shastara that a certain Pandarika while he was serving his parents God stood before him; but he disregarded and did not take any notice of him; and this act of Pandarika is considered to have been the most meritorious and praiseworthy. (See Rev. Nehemiah Goreh's *Four Lectures delivered to Brahmas at Bombay and Poona*.)

I will not conceal from my readers that the shasters contain some nice specimens of moral sentiments. For instance the following extract from the Mahabharata shows that the providence of God extends to the good as well as to the bad; and that

at last the good will be rewarded, and the bad punished :—

Who in this world is able to distinguish
The virtuous from the wicked? both alike
The fruitful earth supports, on both alike
Refreshing breezes blow, and both alike
The waters purify. Not so hereafter.
Then shall the good be severed from the bad ;
Then in a region bright with golden lustre,
Centre of light and immortality
The righteous after death shall dwell in bliss.
Then a terrific hell awaits the wicked ;
Profound abyss of utter misery,
Into the depths of which bad men shall fall
Headlong, and mourn their doom for countless years.

This agrees very well with what we read in the Gospel.

‘He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, (Math. V.—45.)

‘The angels shall come forth, and shall sever the wicked from among the just’ (Math. XIII.—49.)

The passages following are selected from Manu’s Achora, the Mahabharat, the Pancha-Tantra, and the Hidopadesha.

The following is an epitome of the moral and religious duty of man :—

Contentment, patience under injury,
Self-subjugation, honesty, restraint
Of all the sensual organs, purity,
Devotion, knowledge of the Deity,
Veracity, and abstinence from anger ;
These form the tenfold summary of duty.

The following sentences bear upon divine omniscience and the human conscience :—

. . . . Thou thinkest O good friend,
‘I am alone’, but there resides within thee
A Being who inspects thy every act
Knows all thy goodness and thy wickedness.
The soul is its own witness ; yea, the soul
Itself is its own refuge, grieve not,
O man, thy soul, the great internal witness.

About the necessity of purity of heart, and the futility of outward observances apart from that :—

When thou hast sinned, think not to hide thy guilt
Under a cloak of penance and austerity.
No study of the Veda, nor oblation,
Nor gift of alms, nor round or strict observance,
Can lead the inwardly depraved to heaven.

About our trust in God's providence :—

Strive not too anxiously for a subsistence
Thy Maker will provide thee sustenance ;
No sooner is a human being born
Than milk for his support steams from the breast.
He by whose hand the swans were painted white,
And parrots green, and peacocks many-hued,
Will make provision for thy maintenance.

That we should not gather up treasure on earth but in heaven :—

Lay up the only treasure
Amass that wealth which thieves cannot abstract
Nor tyrants seize, which follows thee at death,
Which never wastes away, nor is corrupted.

That strait is the gate, and narrow is the way, says the book of Mahabharat :—

Heaven's gate is very narrow and minute,
It cannot be perceived by foolish men,
Blinded by vain illusions of the world.
E'en the clear-sighted, who discern the way
And seek to enter, find the portal barred,
And hard to be unlocked. Its massive bolts
Are pride and passion, avarice and lust.

That we should do good works without any ostentation :—

Pride not thyself on thy religious works ;
Give to the poor, but talk not of thy gifts,
By pride religious merit melts away,
The merit of thy alms by ostentation.

That we should overcome evil with good :—

Conquer a man who never gives by gifts,
Subdue untruthful man by truthfulness ;
Vanquish an angry man by gentleness ;
And overcome the evil man by goodness.

That we should bless them who curse us :—

Treat no one with disdain, with patience bear
 Reviling language ; with an angry man
 Be never angry ; blessings give for curses.
 Bear railing words with patience ; never meet
 An angry man with anger, nor return
 Reviling for reviling, smite not him
 Who smiteth thee, let thy speech and acts be gentle.

The following extract from the Pancha-Tantra points out our neighbour to us :—

The little minded ask, ' Belongs this man
 To our own family ? ' The noble-hearted
 Regard the human race as all akin.

From the following extract of the Mahabharat we learn the golden rule ' to do to all men as we would they should do to us,' as well as ' to love our neighbour as ourselves' :—

Do nought to others which, if done to thee,
 Would cause thee pain ; this is the sum of duty.
 This is the sum of all true righteousness—
 Treat others as thou would'st thy self be treated.
 Do nothing to thy neighbour which hereafter
 Thou would'st not have thy neighbour to do thee.
 In causing pleasure, or in giving pain,
 In doing good or injury to others,
 In granting or refusing a request,
 A man obtains a proper rule of action
 By looking on his neighbour as him-self.

The same book (Mahabharat) says that we easily find fault with others, and overlook our own, though our faults may be greater than theirs :—

An evil-minded man is quick to see
 His neighbour's faults, though small as mustard seed.
 But when he turns his eyes towards his own,
 Though large as Bilva fruit, he none descries.

These and other similar moral precepts found in the Hindoo shasters as well as in the books of Seneca, Epictetus, Musonius, Rufus, Marcus Aurelius and others are the outcome of the natural dictates of man's conscience, which Almighty God has given to

every man. St. Paul tells us that the Heathens not having the written law of Moses are a law unto themselves, having the work of the law (namely the Code of morality written by Moses by order of God) written in their hearts, their (the Heathens) conscience also bearing witness to them, and their thoughts between themselves accusing (when wrong has done) or defending (when good is done) one another, (Rom. II. 14—15). But the same Apostle teaches that the Heathens by their sinful acts and gross misbehaviour towards the Deity and his sacred truths had changed truth into falsehood, and they worshipped creatures rather than their Creator, (Rom. I. 20 and following.) Hence we see that those very books, as well as the authors of the Hindoo and other Heathen religious books, teach very many things that are erroneous and incompatible with morality. In the Vedas there are some descriptions of the One Supreme God whose substance is intermingled with the physical forces. The Vedas again prescribe human sacrifice, which is clear from the following extract of the Rig-Veda :—

King Harischandra had no son; he asked

Great Narada, the sage, 'what benefit

Comes from a son?' Then Narada replied,

'A father by a son clears off a debt,

'In him a self is born from self. The pleasure

A father has in his own son exceeds

All other pleasures. Food is life, apparel

Is a protection, gold an ornament,

A loving wife the best of friends, a daughter

An object of compassion; but a son

Is like a light sent from the highest heaven.

Go, then, to Varuna, the god, and say,

"Let a son be born, O king, to me,

And I will sacrifice that son to thee."

This Harischandra did, and thereupon

A son was born to him, called Rohita.

One day the father thus addressed his son:

'I have devoted thee my son, to him

Who granted thee to me, prepare thy self

For sacrifice to him' The son said, 'No,'

Then took his bow and left his father's home

For six long years did Harischandra's son
 Roam in the forest; there one day he met
 A famished Brahman hermit, Ajigartha,
 Half dead with hunger in the wilderness.
 The hermit was attended by his wife
 And three young sons; then Rohita addressed him:
 'O Brahman, I will give a hundred cows
 'For one of these thy sons' The father answered,
 Folding his arms around his eldest boy,
 'I cannot part with him.' The mother then
 Clung to her youngest child, and, weeping, said,
 'I cannot part with him.' Then Sunahsepha
 Their second son, said, 'Father I will go.'
 So he was purchased for a hundred cows
 By Rohita, who forthwith left the forest,
 And, taking him to Harischandra, said,
 'Father, this boy shall be my substitute'
 Then Harischandra went to Varuna
 And prayed, 'Accept this ransom for my son.'
 The god replied, 'Let him be sacrificed'
 A Brahman is more worthy than a Kshatriya.

In the above passage not only human sacrifice is taught, but the distinction of caste likewise is hinted at.

In order to understand this we have to bear in mind here that from the beginning Hindoo society was divided into four classes, castes or *jāts*—1. *Brāhman*; 2. *Kshatriya* or *Khatree*; 3. *Vaishya*; 4. *Sudra*. *Brāhman* is derived from *Brahman*, which signifies one who knows God, or who performs the work of God, as priests. *Brahman* again comes from the root *Vrish* to increase, which joined with the affix *man* means one who increases: hence God was called *Brahma* because He is increasing and immense. Now *Brāhmans* are called *Dweja* or twice born, as learning the *Vedas* and explaining them to the people are considered as giving them a new life. This resembles Christian Baptism, by which we are born by the Holy Ghost to a new spiritual life. To show their double birth the Brahmins wear the sacred thread called *janco* or *janew* (in Bengalee *poita*), which is derived from *janu*, birth; and *noro*, new; so *janew* is a sign of a new birth. Brahmins being the ministers in the Divine Service are of the first caste.

Kshatriya comes from the word *Khat*, wound, and *troi* to protect—meaning the class of men who protect the Hindoos and their rights from their enemies. All the rajas are of the Khatree caste and the Brahmins are their *mantrees* or advisers. Here it is to be remarked that the Khatryas also wear the holy thread, but not of the same material as the Brahmins.

Vaeshya is derived from *Vish* which signifies one who enters and settles or establishes in a certain place. Hence Vaeshyas were cultivators and men of the trading class.

Sudra comes from the root *sudra*, which means to be low. Hence *Sudra* or *Sudhra* comprises the class of menial servants, such as bearers, ayahs, sweepers, grooms, cooks, etc. By the people of these four divisions of castes or *játs* all the spiritual and temporal affairs of Hindoo society were managed—there being appointed some who executed all that concerned the worship of the Deity, others devoted themselves to the art of warfare in order to protect the Hindoos and their rights from their enemies; and the third class cultivated the land and carried on trade and supplied others with food and raiment; while the fourth class did all the servile and menial works.

As far as these different classes of men are concerned the Hindoos and their shasters are not to blame; but the fault lies in this that they consider a Bráhmín better than a Khatree, and a Khatree better than a Vaeshya, and a Vaeshya than a Sudra or lower caste man. Hence the keen observance among the Hindoos of caste distinction, whereby one *ját* or caste of Hindoos does not associate with another one; and owing to this they have lost their country as well as their independence, for this simple reason that one *ját* of Hindoos would not help another against their common enemies.

The *Rig-Veda* likewise teaches the unnatural and abominable doctrine of *sáttee*, i. e., burning the widow on the funeral pile of her husband, which is clear from the following extract from it:—

“O Fire, let these women, with bodies anointed with clarified butter (*ghee*), eyes coloured with stibium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, but may be in union with excellent husbands, be sinless, and jewels among women.” By this barbarous doctrine many widows having at times children were compelled to sacrifice their lives against their will, and to part with their dear children

for ever. Fortunately the English Government has now stopped it.

The Vedas teach various other erroneous maxims and practices.

The Mahabharat likewise and Bhagavata-gita have many erroneous doctrines about God and morality, as the life and doings of Krishna will show. The Ramayana exaggerates much the monkey army of Ram which went to fight for him against Ravana. This army, it tells us, amounted to 1,000,000,000,000,000,000,000! Here there are two great mistakes. First, it is impossible that real monkeys went to fight with Rama against his enemy; and secondly, the numbers of these monkeys could never be so great. For if we were to collect all the monkeys of the whole world, even then they would fall far short of the number mentioned in the Ramayana. Again it is said that when Hannuman the general of the monkey army was caught by Indrajit, the son of Ravana, and brought to Lanka or Ceylon, Ravana ordered his attendants to set fire to his tail, when the enraged monkey chieftain, with his burning tail, leaped from house to house, and set all Lanka on fire, but could not extinguish the fire that had kindled on his tail. And when he was ordered by Sita to spit upon it, and he did so, his face was burnt; and when he saw that his face was become black and ugly Sita consoled him that all the other monkeys should have black faces also. And when he came amongst his friends, he found that, according to the promise of Sita, they had all black faces, as well as himself. What exaggeration! What inconsistencies! Valmiki was a better poet than Homer, and his Ramayana is a superior poem to the Iliad of Homer. But then he was a poet, and not an historian or philosopher.

The simple fact of this exaggeration of the Ramayana must have been this that there was about Ceylon a powerful chieftain who was opposed to the advancement of the forefathers of the Hindoos, these latter gathered a good army amongst their own people, as well as amongst those who were opposed to Ravana the chieftain of Ceylon; the army was led by some good and powerful generals, the chief being Ram, whom even the short hill men joined, and thus conjointly succeeded in subduing Ravana the chieftain of Ceylon. This simple fact after the lapse of years was intermingled with legendary marvels, and passed into the region of the supernatural. Valmiki in his epic poem called the Ramayana is the cause of this distortion of facts. So that Ravana became a demon stronger

than the gods; Ram incarnation of the Omnipotent Vishnoo; whilst the ugly diminutive and active hill men, who formed his auxiliaries appear in the scene as veritable monkeys.

Again it is said in the Ramayana that the age of the sage Markandeka is of 8,640,000,000 years. These two facts will show the exaggerated account of the Hindoo books relative the age of the world, the origin of the Hindoos, and of their shasters—*ex uno disce omnes*.

In the Institutes of Manoo a man is allowed to seduce a woman, if she consents; to steal, for the sake of performing religious ceremonies; and to perjure himself, from a benevolent motive; they also allow of lying, to preserve the life of a Brahmin, to appease an angry wife, or to please a mistress. Hence we see that it is a common sentiment among the Hindoos, that in secular transactions lying is absolutely necessary; and perjury is so common, that it is impossible to rely open the testimony of Hindoo witness. The natives ridicule the idea of administering justice by oral testimony.

Besides, the Hindoos have learnt from the Rig-Veda, Purans, Ramayana, Mahabharat, Bhagavata-gita, Tantra and other books, as well as from their pandits and the commentators of these books other most absurd practices, such as that Coolin Brahmins, or Brahmins of high birth may marry many women especially of the high caste and beget children without being under any obligation to maintain such wives and children. That young women whose husbands die should remain widows and be deprived of many domestic comforts against their will (the result of this is that several of these poor women commit suicide by being forced to remain widows). That when new tanks and wells are being dug, and new palaces are being built, and when any great plague is raging, and on other certain occasions it is lawful and beneficial to sacrifice young boys and girls to the goddess Kali and other divinities, in order either to impetrate their blessings, or to propitiate their wrath. When one is so very ill as to be at the point of death, he is brought to the banks of the river in order to be smothered by its sacred water with the belief of obtaining forgiveness of sins, and be left there to die. But if perchance the victim recovers, he or she is not permitted to return home, and is discarded as an outcast for ever.

We read moreover in the commentaries of Sankaracharya and Anandgiri on the book Chandogya Upanishad that at times even fornication and adultery became incumbent as matters of obligation because the Shasters have enjoined them. Hence we see that during the celebration of Vedic ceremonies called *mahāvrat* and that of *holi* obscene words, gesticulations and shocking indecencies are freely and publicly displayed and encouraged.

The same can be said more or less of the old Greek sages and of their code regarding the Supreme Being and rules of morality. As their notion of a personal God was vague, unstable, and mythical, so their notion of morality was erroneous and abominable—Zeno and Diogenes had fallen into the depth of the most odious impurities, while even Socrates was not free from the same. The great Plato taught that a woman besides her lawful husband could live with other men ; and that men might exchange their wives. Aristoteles also enunciated that civilized nations can exterminate with impunity uncivilized ones, and take away their property. Finally, Greek and Roman sages justified suicide when any one is weary of his life.

Here we conclude that we cannot get a right notions either of a Supreme Being, or of moral truths from Hindoo or Greek religious books alone. But, on the contrary, if the Brahmists were candid and sincere and compare Hindoo and other Shasters with the teachings of the Gospel and of the Apostles together with the character of Christ, his Apostles and disciples, they would see that as heaven is loftier and brighter than the earth, so the teaching of the Gospel and the morality of Christianity are by far superior and celestial in comparison to theirs. Hence the Christian teaching is the only perfect code of doctrine in every respect concerning the temporal and eternal happiness of man.

SECOND NOTE.

Here the Brahmists may tell me that Christians compromise the truth by the teaching of the Old Testament, which contains doctrines that are incompatible with the right notion of a Holy, Merciful and Just God, and with morality. Indeed, they have some favourite objections against the Christian religion on the score that it is based on the narrative and teachings of the New Testament, which latter proves its assertions by the authority of the

former. Now, they say, since the Old Testament does not bear the marks of truth and inspiration of the Deity on the ground of its strange accounts about a Supreme Being, so also the teaching of the New Testament is false. It is our duty therefore to clear the Old Testament of the charges or objections of the Brahmists.

Their 1st Objection.—The Bible teaches that God is infinitely good, and at the same time infinitely powerful, yet it teaches that man fell from the state of innocence and felicity; and that after the fall of man every evil moral and physical came into the world. Now Hindoos cannot conceive how God can be merciful and good, who, as they think, had not compassion upon the evils of his creatures, and did not remove from him that misfortune.

Answer.—Brahmists believe equally with Christians that God is good and powerful, yet if they look around they see very well that both men and beasts are surrounded by thousand of forms of moral and physical evils, notwithstanding that a most benevolent and powerful God had made them. How can they reconcile under these circumstances the misfortunes of men and animals with the goodness and power of God? Therefore as they cannot deny the existence of a God who has made the world and all contained therein with all their imperfections and miseries, so they must admit that the God of the Bible is really merciful and omnipotent, although man fell from the state of his innocence and felicity in which he was created.

2nd Objection.—The Bible teaches us that God after making man placed him in a state of trial, whereby he was induced to go wrong? This is certainly not probable nor credible, say the Brahmists.

Answer.—The Book of Genesis simply mentions that God placing man in the garden of Eden forbade him to eat the fruit of only one tree, as that by eating thereof, man would die the death.

Surely this by no means indicates any inducement to sin, but on the contrary it was the most fatherly warning against the danger of death by eating thereof. Certainly God wanted to prove the fidelity or loyalty of man to Himself by that prohibition. And had man obeyed the injunction of God, he would have secured his everlasting felicity, as it is clear from Ecclesiasticus XV—14 "God made man from the beginning and left him in the hand of his own counsel. He added his commandments and precepts. If

thou wilt keep his commandments and perform acceptable fidelity for ever, they shall preserve thee." Again, Brahmists admit that God rules the world and men, and that He rewards the virtuous and punishes the wicked; yet men of all classes are subject to temptations, and with all our efforts to vanquish them very often we succumb to them and do wrong. Can we say that God has not made us, because we are tempted and often fall a prey to sin? As therefore the God of Nature exists and is really powerful and benevolent notwithstanding that men are tempted to commit sin and do wrong, in like manner the God of the Bible is really merciful and holy, although He put man in a state of probation, and left it optional to him to do right or wrong—and punishes the vice and disobedience, rewards the virtue or obedience to his commands.

3rd Objection.—The Bible not only speaks of temptation, but says that there is a great *Tempter*—a powerful agent of evil, who with *myriads of subordinate agents* has for thousands of years been successfully waging war against the Deity, and corrupting mankind. This tempter we are told ruined the first man and woman, and brought on them all physical and moral miseries. Surely the existence of Satan utterly clashes with our innate notions of God as almighty and all-holy—why did he not prevent the existence of Satan, or destroy him at once?

Answer.—The Brahmists believe that men are made by God, and that God rules the universe—that God hates unbelief and impiety; yet under His very eyes there are many tempters and seducers dragging the innocent and unsuspecting into the paths of corruption and ruin—of incredulity and immorality; and still God does not prevent them, nor does He cut them off. Indeed, many infidel writers have by their publications endeavoured to teach atheism, and through their publications and evil conversations have succeeded to turn believers and worshippers of God into perfect infidels, who neither fear their Maker nor the future retribution of misdeeds. Again there are very many bad persons to incite others to immorality, and ill-famed houses in the cities and hamlets, wherein the purity and morality of men and women are ruined by fornications, adulteries and other abominations. Why does not, then, God remove them or prevent them from practising such abominations? The wicked carry out their nefarious deeds, and work out their evil purposes just as successfully as Satan and

his Angels spoken of in the Bible. Therefore the Bible of God is not to be blamed, since under the eyes of the God of Nature similar things are done, and the reasons thereof are hidden from us.

4th Objection.—The Bible represents God as a despot, who by a capricious will, without regard to justice, gave the country of Canaan to his favourite people the Israelites. Again the Bible mentions that God ordered the Israelites to dispossess the Egyptians of their jewels, silver and gold vases and costly clothes by way of loan, and after obtaining them by these means to run away from the land of Egypt. This shows that God not only is unjust and partial, but also that He is deceiver.

Answer.—God gave the country of Canaan to the Israelites not through any favouritism but to punish that country for their sins, and this is clear from the book of Deuteronomy, chap. IX. "Not for thy right, O Israel, or for the uprightness of thine heart, dost thou go to possess their (of the Canaanites) land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee." The Brahmins will cease to charge the God of the Bible with favouritism when they hear that more than once on account of their stubborn disobedience to the commands of God, the Israelites and their countries were delivered to the Gentiles. Likewise God to punish the Egyptians ordered the Israelites to take away their substance on the plea of loan, as the Egyptians had forced the Jews to work very hard without paying them their due wages. And there was no other way for the Jews to compensate themselves than the way shown to them by God, that is, to ask their things by way of loan and not to return them. And this cannot be said to be an injustice or deceit, but justice and right. Now, theft and deceit exist when one takes away anything belonging to another when the latter is justly unwilling to let thing go—but to take away the things of another by stratagem or without his consent, when he is unjustly unwilling to part with his thing or to return it, then there is no injustice or deceit. There is an old adage "*Res clamat ad dominum*—a thing cries to its lord or owner. Besides, who can deny the right to God of transferring things from one to another, as He is the supreme master of everything?

deceiving others, as in the case of the Egyptians, from whom the Jews took as loan silver and gold vases and precious apparels under the direction of God, and afterwards made away with them (Exod XI. 2 ; and XI. 35).—Again it is written in the XVI chap. that when God sent Samuel to Bethlehem in search of another King (David), Samuel said : How shall I go ? for Saul will hear of it, and he will kill me. And the Lord said : thou shalt take with thee a calf of the herd and thou shalt say “ I am come to sacrifice to the Lord.” As well as when God inspired Judith with the idea of killing Holophernes the Assyrian general, He taught her to make use of feigned pretence and deceitful words.

Now these facts clash with the truthfulness of God, who by feigned pretence tried to deceive others.

Answer.—As the Egyptians by treating the Israelites cruelly and unjustly had become enemies of God, so also the Assyrians by waging unjust war against his people, and Saul, by disobeying the commands of God had become his enemies : and to outwit one's adversary by some plea or other is not contrary to truth, but it is an act of wisdom. Hence we see that when one King is waging war with another, they often resort to some sorts of *ruse* or policy ; and if they by these artifices succeed to frustrate the designs of their adversary, they are considered wise and creditable rather than deceitful. In like manner God acted in those cases, which the Brahmos present as an objection. There is no sin in cheating the devil.

6th Objection.—The Bible mentions that God ordered the Israelites to extirpate the inhabitants of Canaan ; he also ordered Saul to destroy the Amalekites. Now these facts go to show that the God of the Bible is fond of cruelty and slaughter.

Answer.—Sodom and Gomorrah were the cities of Canaan, and Sodomites and Gomorrites were great sinners, who against the dictates of law and common sense were in the habit of committing the basest unnatural crimes against modesty, (Gen. XIX) : hence God destroyed them and their country by fire and brimstone from heaven.

But it seems that the other inhabitants of Canaan, though very wicked, were not equal in wickedness to Sodom and Gomorrah, on this account God was still showing towards them His long-suffer-

ing and forbearance. This is plain from what God said to Abraham (Gen. Chap. XV.) : " In the fourth generation (that is after four centuries v. 13) they, that is, the Israelites shall come hither, (the land of Canaan) again, for *the iniquity of the Amorites is not yet full*. After the forbearance of four centuries during which time Canaan did not repent, then God at last punished the Canaanites by the sword of the Israelites as He had before punished the men of Sodom and Gomorrah by fire. We likewise read in the VIII Chapter of Genesis that God destroyed all the rest of mankind with the exception of Noah and his family by the deluge, for this reason that men then regardless of the rules of decency or common sense were living with women whether they were married or unmarried, strangers or kinsfolk. The same can be said regarding the slaughter of the Amalekites, for they had without any cause given a great deal of trouble and annoyance to the Israelites when the latter were coming out of Egypt : and it appears that Amalek had always sought to injure the Israelites from the time of Moses up to the time of Saul. And this persistent wickedness and no repentance induced God to extirpate them through the sword of Saul. Now God dealt with these wicked nations by extirpating them from the midst of other men, whom they could have infected with their bad examples and deeds, as an expert gardener does with useless and noxious plants or trees which he cuts down when he sees that after taking every care of them, after digging around them, watering and manuring they still do not bear flowers or fruits. Again we see that certain criminals, such as rebels and mutineers are punished very severely by being hanged or beheaded without ceremony, that they may not disturb the peace of the country ; in like manner God being the Supreme Master and King of the Universe has the right to do away with certain nations or people when they refuse to obey his commands, or act against his repeated warnings, or teach evil to any others of his creatures.

- *7th Objection.*—To kill criminals might be justified, but to destroy the innocent with the guilty, such as women, infants, animals, cannot be justified, as the Jews are mentioned to have done to the Amalekites and Midianites by God's order. Again it is written in the book of Exodus (Chap. XX—5) : " I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,"

Answer.—In this matter, namely God's severity in dealing with the Canaanites, Midianites and Amalekites, and causing the innocent to suffer with the guilty, not only Christians but Theists or Brahmists as well must confess that there is a mystery, which we cannot comprehend in this life, that there must be reasons which unquestionably justify the ways of God, but which we do not know. One answer I can give, and that is, that if they find fault with the God of the Bible on account of the statements of the God's severity contained in it, they will have to find fault with the God of Nature also on account of facts in nature far more startling than those in the Bible. Now the God of Nature at times causes great floods, earthquakes, storms, plagues and similar natural agents, by which entire cities and villages are destroyed, thousands of men and women, sinners as well as innocent, are killed, animals and plants are annihilated, precisely in the same way as in the Bible God is mentioned to have commanded the Israelites to go and destroy the Amalekites or Midianites. Therefore the God of the Bible is the same Being who causes also storms and floods, earthquakes and plagues, as the Scripture says: "*faciens pacem and creans malum*—God makes peace and creates evil." Again "*there is no evil in the city which is not sent by God.*" It is true that to kill the innocent would be considered a most infamous and unjust thing in men. But Brahmists must remember that God Almighty being the Lord of all, takes away the lives not only of sinful men but also of the innocent every day.

With regard to what is said by God in the book of Exodus that "*the sins of the fathers are visited upon the children to the third and fourth generations,*" the answer is that the children and the grandchildren and the great-grand-children will be punished if they also will commit sin and hate Almighty God like their fathers and grand-fathers did, as it is clear from the text itself above quoted, "*upon the children unto the third and fourth generation of them who hate me.*" Besides, it seems to me that God said this in order to deter parents from committing sins, that at least for the love and welfare of their own children parents should walk in the path of the Lord—of justice and righteousness, as He says in another place that those children who love their parents and honor them will obtain a long and prosperous life.

8th Objection.—There is a formidable objection against the

Bible which teaches that God causes innocent to suffer for the guilty, the just for the unjust ; surely the moral sense which God has given us no less than our reason and common sense recoils from such an idea.

Answer.—If by the innocent sufferer is understood Christ the Redeemer of mankind, then His sufferings were voluntary. He was not a mere man suffering for his fellowmen, but God-man suffering for his guilty creatures—and through the suffering of one Christ all men have received the gift of redemption and justification of life, as through the guilt of one Adam all men received the decree of death, (Rom. V—17—18). Certainly the Brahmists will not blame God for such an act of goodness. But I believe they understand the fact of King David who committed sin, but the child who was born of sinful union was ordered to die. Again when David through pride counted his people, then God punished him not, but by sending the plague caused the death of seventy thousand of his people.

The answer to this last objection is that under the very eyes of the God of Nature many innocent women and children are suffering for the vices of profligate husbands and fathers. So likewise myriads of innocent subjects suffer on account of the rapacity and cruelty of tyrannical sovereigns. Therefore if the God of the Bible is to blame for what he did on account of the sin of David (and there may be other similar examples), the God of Nature is similarly to blame for the sufferings of the wives and children on account of their husbands and fathers, and of the subjects on account of their masters. Therefore the God of the Bible is the same who is mentioned to have punished men for the sin of others for some good reason best known to Himself and hidden from us, and who in the government of the world causes the suffering of men, women and children for the fault of their masters, husbands and fathers for some similar good reasons best known to Himself, and would be injurious were it made known.

Now senseless persons would not have brought such objections either against the God of the Bible, or against the God of Nature (the God of the Bible and of the Nature is one and the same) had they known the depth of the wisdom of God and the extents and purposes of all His works, for all the doings of the Almighty are just and holy, although we do not comprehend them with our limited know-

ledge. Indeed often man blasphemeth what he does not understand. Now, were an ignorant person to see a surgeon amputate one's diseased member, he would think that that surgeon was a cruel man; although we know that the surgeon has a good intention in amputating the diseased member of the body, namely to cure the sick man. Again were an ignorant man to witness the hanging or beheading of a murderer, he would to his heart's content abuse the hang-man, or him who gave the order, and yet we know that malice and crime is diminished by putting to death murderers and rebels.

The reason why God showed Himself so severe in the time of the Old Testament is this that then He gave to men His Law, namely rules and regulations to do good and shun evil; and hence he punished severely the transgressors of His Law, in order that others might fear to transgress the same, when they saw that every breach of his law was severely and peremptorily punished. And St. Paul teaches that God dealt with the people of the Old Dispensation in the same way as parents deal with their children. But He treated the people of the New Dispensation as persons who were grown up, possessing sense and reason: and for this reason in the Gospel God shows Himself more lenient and kind in order that men might learn that God will forgive their sins if they repent and do good works. And accordingly we read in the I. Chapter of St. John's Gospel: "The Law was given by Moses, grace and truth came by Jesus Christ."

5th Objection.—The Bible teaches us that the Christian religion is not only a divine and sovereign remedy—but the *only* remedy for man's moral calamities. Well, we Hindoos ask Christians, were that so, is it not morally certain that the Almighty would have revealed that remedy to *all* his creatures? Seeing all mankind equally needed the boon and were perishing for want of it, would He as in this country, have kept millions of his children for thousands of years in utter ignorance of the only way of salvation? At least we must believe that God is just and impartial.

Answer.—It is true that the Christian religion is the only remedy for human weakness; but as human civilization, learning, science and arts were in the possession of some nations centuries ago, whilst other countries were left for many ages to grovel in ignorance and barbarism, so also spiritual light and knowledge were

communicated to some people long ago, and hidden from others even to this day, although the Gospel has been preached in every quarter of the globe long since. Who will deny that the Gospel of Christ has not been preached in India and China, and other countries with astounding miracles, and yet the Indians, Chinese, Japanese and others for the most part have remained as they were before—and still our Brahmo brethren with all the advantages of reading the Bible and hearing the preaching of the Gospel have not yet embraced christianity. Besides who knows not that God has made known steam navigation, and railways that missionaries might easily communicate light and the true knowledge of christianity, as well as true civilization, to other ignorant nations who are worshippers of false gods and prophets? But as those whose eyes are diseased cannot bear the glare of the sun, so likewise those whose hearts are bad and the eyes of their souls darkened by ignorance, errors and ancestral prejudices will not see the truth and beauty of the Christian religion. *~*

Again we may assume that there is somewhere in nature a remedy for every form of human disease. God knows where those remedies are ; He knows, too, how many millions of his creatures are perishing for want of them; why does he not reveal them at once and to all men? The Brahmos cannot tell why, any more than we Christians can tell why he did not at once reveal to all nations his own remedy for man's moral woes? But both the Brahmos and the Christians are convinced that as God's remedies for physical ailments are being gradually propagated among the human families, in the very same way is christianity spreading itself through the earth.

Lastly let the Brahmists remember that as their forefathers knew nothing of the efficacy of Western medicines with which very many of their descendants are now acquainted, so let them not be reluctant to embrace the Christian religion and its principles, although this same religion has made its appearance among them only of late years.

THIRD NOTE.

From traditions and legends we gather that Budha was born somewhere about 550 years B. C., at Kapila Vastu, the capital

of Maghada, which was a principality at the foot of the mountains of Nepaul : his father Bimbisara was the chief of that principality, who was of the Kshtrya (or Khatree) caste; his family name was Gautama.

When he evolved his religious system, he took the high-sounding name of Budha (बुद्ध) which in Sanskrit means a wise and learned man.

It seems that when he grew up and was married he was disgusted with the world on account of its various miseries and imperfections, and even with the old Brahminical religion on account of the multiplicity of the religious forms and worship of Hindooism, its sacerdotal tyranny, caste distinctions. He resolved, therefore, to get rid both of wordly miseries and the Brahmanical religion. Accordingly after great research and labours he came to the conclusion that there was no God, that conscious existence was the worst possible evil, and that annihilation was the highest possible good; which was tantamount to saying. "It is better to have no God than a God of imperfection, darkness, and wrath; and better to *cease to be*, than continue to live in the life that is." Now to cease to be according to him require a greater austerity and mortification—and he accordingly taught his disciples to kill their desires; for when these were dead, *nirvana* or extinction would follow.

Let us hear what he himself says of his wisdom in discovering this strange doctrine:—

See what true knowledge has effected here !
 The lust and anger which infest the world,
 Arising from delusion are destroyed
 Like thieves condemned to perish. Ignorance
 And wordly longings, working only evil,
 By the great fire of knowledge are burnt up
 With all their mass of tangled roots. The cords
 And knots of lands, of houses, and possessions,
 And selfishness which talks of 'self' and 'mine',
 Are severed by the weapon of my knowledge.
 The raging stream of lust which has its source
 In evil thoughts, fed by concupiscence
 And swollen by sight's waters, is dried up
 By the bright sun of knowledge; and the forest

Of trouble, slander, envy, and delusion,
 Is by the flame of discipline consumed.
 Now I have gained release, and this world's bonds
 Are cut asunder by the knife of knowledge.
 Thus I have crossed the ocean of the world,
 Filled with the shark-like monsters of desire,
 And agitated by the waves of passion—
 Borne onward by the boat of stern resolve
 Now I have tasted the immortal truth—
 Known also to unnumbered saints of yore—
 That frees mankind from sorrow, pain, and death.

There is a little resemblance between the teaching of Budha and that of other Hindoo sages, with this difference that the latter taught that by utter absorption, and forgetfulness of his personal identity, man would lapse into the all-pervading Brahma or God, whereas, according to the former, by the mortification or killing one's desire man was annihilated or emancipated from all miseries. Of course both these systems of religion Hinduism and Buddhism have failed to come to the knowledge of truth. For by absorption and contemplation man is not actually united to the Deity; and by killing one's desire, man is only freed from worldly miseries; but that does not mean that he gets anything real to enjoy.

It is said that for this atheistical doctrine of Budha, and because he had rejected all notion of a divine revelation and consequently had ignored the authority of the Vedas, the inspiration of which the Brahmins admit, his followers the Buddhists were fiercely persecuted by the Brahmins, and ultimately compelled, in order to avoid their malice, to emigrate to the neighbouring countries, such as Burmah, Siam, Ceylon, Japan and China.

The Abbé Grosier (Book VII. c. II. p. 312) gives the following account of the doctrine of Fo, a Chinese philosopher, in which the principles of Budha are clearly to be distinguished: "Nothing is the beginning and end of every thing that exists; from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities. A man, a lion, or any other animal may be formed of the same metal; if these different pieces are afterwards melted, they will immediately lose

their figure and qualities, and together form only one substance. Such is the case with all beings, whether animate or inanimate though different in shape and qualities, they are still the same thing sprung from the same beginning, which is nothing. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple; it remains continually in a state of rest; has neither virtue, power, nor intelligence: besides, its essence consists in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in being confounded with nothing; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the cessation of all desires and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consist. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigration, (it appears that the Chinese as well as the Hindoos have a great dread of transmigration from one birth to another) because he hath ceased to exist, and is become perfectly like the god Fo."

Here it would be as well to explain to the readers the three ways or means of salvation taught by the Hindoo school of philosophers by which a Hindoo devotee is absorbed into the deity. The first is the way of works, or *Karma*, by which the subjugation of the passion, the repression of the animal and the elevation of the spiritual side of the nature is not desiderated, but what is required is the voluntary enduring of pain and misery: so that if a man indulges in any way, as Siva did, the gratification of his senses it is no sin; but that he must show himself severe to himself in voluntary severities, for instance if he holds up an arm till it is withered and fixed, if he is scorched by five fires, if he lies on a bed of spikes, if he gazes on the midday sun till the organ of his vision is utterly destroyed, he accumulates so

many means of merit—and is absorbed into the Supreme Deity—Of course this doctrine is false, and far from sanctifying the man and assimilating him to the Deity, it contaminates him the more and corrupts his heart. Perfect virtue pleasing to God is the internal and external sanctification of the worshipper.

The second is the way of faith, devotion or *Bhakti*—the life of the believer may be loose, his passions uncurbed, but if he has faith and love of the heart towards the deity, the deity is pleased, and the soul of the worshipper is helped forward towards the goal of emancipation—absorption into the Supreme deity. The believers in this means of salvation by faith are the Vaisnavas who believe that Vishnool's incarnation in Krishna was to this effect that God descending to man made himself one with man, sharing not human woes only but human defects also. Now as in Krishna every human vice was deified, and as Krishna is a loathsome object, this theory, too, of the Hindoos is any thing but sanctifying or edifying. I dare say Martin Luther had some taste for Krishna's person who taught (after breaking his vow of chastity and marrying a consecrated nun) that faith only without good works was enough for salvation, at which even right-minded Hindoos will laugh.

The third way or means of salvation or absorption into the deity is the way of spiritual knowledge and perception, or *Gyan*,—if a man trains his soul to such habits of abstraction and is so wrapt up in contemplation of the Supreme Being that he shall gradually cease from action—from all such action as necessitates future births (or transmigration); and if he can the more bring himself into a state of mental abstraction, so that he shall be dead to sense, to passion, to desire, to self and surrounding world, the nearer does he approach the glorious consummation, his soul is said to be identified with the One Great Soul Brahma, and thus gains its eternal repose.

The Bhagavata-gita gives us an illustration of the method of practising this austerity and absorption :—

That lowly man who stands immovable
As if erect upon a pinnacle,
His appetites and organs all subdued,
Sated with knowledge secular and sacred,
To whom a lump of earth, a stone, or gold,

To whom friends, relatives, acquaintances,
 Neutrals and enemies, the good and bad,
 Are all alike, is called 'one yoked with God.'
 The man who aims at that supreme condition
 Of perfect yoking with the Deity,
 Must first of all be moderate in all things,
 In food, in sleep, in vigilance, in action,
 In exercise and recreation. Then
 Let him, if seeking God by deep abstraction,
 Abandon his possessions and his hopes,
 Betake himself to some secluded spot,
 And fix his heart and thoughts on God alone ;

• • • let him sit

Firm and erect, his body, head, and neck
Straight and immovable, his eyes directed
Towards a single point, and looking round,
Devoid of passion, free from anxious thought,
His heart restrained and deep in meditation.
E'en as a tortoise draws its head and feet
Within its shell, so must he keep his organs
Withdrawn from sensual objects. He whose senses
Are well controlled attains to sacred knowledge,
And thence obtains tranquillity of thought.
Without quiescence there can be no bliss.

• • •

Quiescence is the state of the Supreme.

He who, intent on meditating, joins
 His soul with the Supreme, is like a flame
 That flickers not when sheltered from the wind.

Hence we see at times Hindoo devotees sitting for hours and days
 like motionless, lifeless statues, striving after utter self-forgetful-
 ness and identification with the Deity.

The results of these austerities and meditations according to the
Atma-bodha are the following :—

The saint who has attained to full perfection
 Of contemplation, sees the universe
 Existing in himself, and with the eye
 Of knowledge sees the All as the One Soul.

When bodily disguises are dissolved,
 The perfect saint becomes completely blended
 With the One Soul, as water blends with water,
 As air unites with air, as fire with fire.
 That gain, than which there is no greater gain,
 That joy than which there is no greater joy,
 That love than which there is no greater love,
 Is the one Brahuna—this is certain truth.

This doctrine is also false and a mere delusion, for this reason that man, even if he possesses the knowledge of the whole material and spiritual world, and be the greatest contemplative, cannot by mental contemplation and absorption be united with, or immersed into, the Deity, as St. Paul says that we see God here on earth through a glass, but we will see Him face to face as He is only in the other world—heaven.

FOURTH NOTE.

Mahommed was born at Mecca in Arabia in the year 571 A. D. At the age of about 26 he was employed by a rich Christian widow named Khadijah, as her agent, whom he subsequently married. Commercial misfortunes followed his marriage, and ultimately he lost all his property. During this time of his life when he was idle and had nothing to do, he frequently resorted to a cave in Mount Hara, where he gave out that he received visions or revelations from the Angel Gabriel. Khadijah congratulated Mahommed on his receiving such divine mission, and said that he would become the prophet of his nation; and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, a Christian priest, who could write in the Hebrew character, and was tolerably well versed in the scriptures. As Mahommed is called in the Koran an illiterate man, Warakah with other Nestorian priest, who was called Sergius or Boheira, used to compose pieces of instructions or lectures taken from different Christian and Jewish books, and secretly hand over to Mahommed to recite to the people. We cannot account otherwise for the composition of the Koran as it is, firstly because the Koran, as we shall see hereafter, is full of errors regarding many divine and material subjects, and hence it could not be

said that the *Angel Gabriel* could have made such blunders; secondly, because Mahommed was accounted by the people as a deceiver since these compositions were not his own, as he was an ignorant and illiterate man, but that others were writing for him (*Koran*, chap. XVI); 3rdly, the excellent style and the language of the *Koran* clearly show that these were the compositions of men who were well versed in Arabic literature and in the different scriptures, Christian as well as Jewish.

The *Koran* was originally written on scraps of parchment, palm-leaves, stones, and other materials. It was not compiled into its present form until after the death of Mahommed. To these scattered records were added numbers of unwritten sayings of Mahommed which his followers had retained. The result was not satisfactory; this first version of the *Koran* was so full of discrepancies and became such a source of discord to the Mahommedans that the Kaliph Othman had a new and revised edition prepared; he then, to ensure harmony of teaching and belief for the future, ordered every copy of the previous edition to be destroyed—an order which seems to have been successfully carried out. Notwithstanding this, Mahommedan commentators have agreed that there are at least 225 passages so contradictory and irreconcilable that they resist all attempts to bring them within reasonable harmony of the book.

Now, there are in the *Koran* extraordinary anachronisms and historical and scientific blunders, besides errors of a graver nature, which disfigure the book, and which are conclusive proofs against its supernatural claims. The *Angel Gabriel* certainly could not have made such blunders regarding science and history, nor could the angel have taught Mahommed such immorality as he practised and sanctioned.

Now, in the II. chap. of the *Koran* Mahommed tells us how God had ordered Talut or Saul to consider those men fit for fighting who when they drank lapped the water as dogs, and, on the contrary, to consider those unfit who bent on their knees drank raising their hands to their mouths. Now this was not ordered by God to Saul, but to Gedeon, whose doings are mentioned in the VII chap. of Judges—v. 5. This one misstatement as regards an historical fact, is quite enough to condemn the whole

Koran as of human invention. Again in the XIX chap. of the Koran Mahommed says that the Virgin Mary, the mother of our Lord Jesus Christ was the sister of Aaron, the first high priest, and the brother of Moses. Now although Aaron and Moses had a sister by the name of Mary, yet to say that Mary the Mother of Christ was the sister of Aaron is a great historical blunder.

In Chapter XVIII of Koran Mahommed writes that Julkarnain (whom they also call Iskander-âl-Rûmi, or Sikander), that is, Alexander the Great was a follower of the true God; and other erroneous accounts are given of his expeditions; and he is said to have reached the spot where the sun sets; that he found the orb of day to rest at night in a *spring of black mud*. Now these accounts are altogether fictitious, first because Alexander the Great was an idolator, and secondly because astronomy teaches us that the sun is very far from our earth.

In the XXVIII chapter of the Koran Mahommed says that Pharaoh and Haman were contemporaries. This is not true, as Aman was the favourite of Assuerus, the King of Persia, who flourished many ages after Moses.

Again in chapter XXX of the Koran it is said that the day of Judgment will last one thousand years; but in the LXX chapter it is said that it will last fifty thousand years.

A writer, Mr. James Vaughan, in his book entitled "The Trident, The Crescent, and The Cross" says that the following puerility is also found in the Koran, viz: "If you hear a cock crow, pray for mercy, for it has seen an angel; but when you hear an ass bray take refuge in God, for the ass has seen a devil."

The morality of Mahommed is also of the lowest grade, and at times shocking—for instance he taught his followers Mahommedans not only to kill the Heathens and the Christians when these are opposed to the Mahommedan religion, but also to do the same whenever there is question of their temporal welfare and self aggrandizement.

In the beginning of his career Mahommed permitted his male followers to have four wives, but when he himself died there were found eight or nine women to mourn for him as their husband. Now when taxed, by the people for taking more wives than he allowed his followers, he answered (Koran, Chap. XXXIII) that

he did so by the permission of the Angel Gabriel, as he was the prophet of God.

One of the darkest deeds of Mahommed is to be found in the XXX Chap. of the Koran. It is this, there was a very handsome young woman named Zaináb, the wife of his slave or adopted son Zaid; and as Mahommed loved this woman, he persuaded Zaid to divorce his wife Zaináb; Zaid accordingly for fear of his master Mahommed did so: and as soon as she was divorced, Mahommed wedded her. And finding that scandal was occasioned thereby, he published a special license from heaven which authorized his having done so. Besides, in several chapters of the Koran Mahommed teaches that the happiness of heaven is no better than the pleasures of the flesh; that the faithful Moslem will dress in the most costly robes studded with jewels and precious stones—will have on his arms the golden bracelets, on his head a crown of pearl—that young men will be in the company of young charming maidens, and young damsels in the company of beautiful young men; that they will walk together amidst shrubs and springs of garden of delight, or sit upon silken carpets artistically embroidered; they will eat the most tasty food, and drink the most exquisite beverage. Certainly this description of paradise or heavenly glory justly suits a carnal-minded man, such as Mahommed was.

In the face of all these rascalities of Mahommed the Brahmos are not ashamed to associate themselves with him. A person who loves Mahommed and admires his teaching must be either a great idiot or a madman. I think Brahmos are not idiots, but it appears from the following account of their introduction in spirit to Mahommed that they are gone mad: "Last Sunday, says the *Indian Mirror* (the Brahmo organ), the Brahmo devotees were introduced by the Lord to Arabia's benefactor and prophet. They cast off the exclusiveness and caste-prejudices of the Hindu, and became in spirit Mussulmans. After the usual invocation of Divine blessing and the regular adoration, meditation, and hymns of the morning service, they were led by the spirit of God into the heavenly mansions of Mahomet, where they spent some time in acquiring the deeper faith and wisdom of Islam. Sitting at the feet of that great prophet, they drank his inspiration and assimilated his truths. They entered into communion with him, and endeavoured to imbibe *what was good and true and heavenly in his teachings and*

character. The Lord interpreted the prophet's true mission and brought it home to the pilgrims." In the above passage the Brahmos themselves acknowledge that everything that Mahomet taught was not good and true and heavenly, nor everything which he did holy or heavenly in his character. And therefore his teaching was not by the inspiration of the Divine spirit, and that most of his deeds were the suggestions of the flesh and of the evil spirit.

WHY CHRIST CALLED HIMSELF THE SON OF GOD.

TO THE EDITOR OF THE "INDO-EUROPEAN CORRESPONDENCE."

DEAR SIR,—In continuation of the several correspondences in your valuable paper regarding the doctrine of the Brahmo Somaj and the truth of the Christian religion worth the serious consideration of intelligent men and of those who seek after truth, it has come to my observation and notice that the Brahmos as well as the good Mussulmans, who happened to read the Gospel, and who admire the teaching of Christ and his wonderful words and works to be much superior to the teaching either of the Hindoo Shasters or the Koran, yet they say that although Christ was a much nobler messenger and teacher than the fiamers of Hindoo Shasters and the Koran, still Christ never called himself God; and hence they are reluctant to believe or to worship him as a God. And this is the reason why I am going to take the trouble to show them that although Christ did always say that he was the Son of God, not God, yet he had good reason for saying so, but that He at the same time showed that he was the very same thing that God is. When we discuss a thing in all its bearings philosophically, we are not much concerned about the words, but about the thing itself, as words are conventionals susceptible of any meaning. Now, for instance, here in Hindoostan people say *Hawa khana*, to eat the air, and the Europeans say to *breathe air*, which, although different things, still both convey the same meaning. In the same way you may call the first Being *God*, *Deus*, *Theos*, *Elohim*, *Allah*; *Parmeshwar*, *Bhagvan*, *Deuspiter*, *Jupiter*, *Khoda*, or the like; but the question is, what meaning do these terms convey to our minds? They all point out to us this fact, that there is a Supreme Being who has created every thing, and who

governs them. Well, when Christ spoke of himself that He was God, he generally did not call himself God, but that he was *the Son of God*, and he always calls the First Being by the name of *the Father*, and very properly too, because Christ is not the First Being by himself or the origin of things, but that he is born from the first Being from all eternity, having the same substance, glory, and power of the first Being. And we know that one who begets is called the Father, and the one begotten from the other is called the son. Now Christ is said in the Scriptures to be born from God before the light was made : *ante luciferum genitus*, that He is *the word of God*, as the knowledge comes from the intellect; that He is *the splendour of God's brightness*, as the light is born or originates from the sun. As therefore the ray of the sun emanates from the sun, and in consequence, as it were, the sun could be called the father, and the light the son of the sun; and as both the sun and the light are contemporary and of the same substance, so Christ too, who originates from the first Being, is called the son, and He from whom He originates is called the Father, though they are contemporary or from all eternity. And therefore we see that Christ spoke of himself and of the first Being more correctly and philosophically than the infidels think. And hence they ought to admire rather the propriety of His word, than to be scandalized by his words, and conclude thence against his divinity.

That Christ proclaimed himself equal to God, not in words but in facts, is manifest from the Gospel of St. John, tenth chapter, thirtieth verse: "I and the Father are one." But let us see whether Christ proved his assertion or not. Christ proves himself to be of equal power with God in this way: "My sheep hear my voice and I know them, and they follow me. And I give them life everlasting, and they shall not perish for ever; and no man shall pluck them out of my hand. That which my Father hath given me is greater than all, and no one can snatch them out of the hand of my Father. I and the Father are one;" which is tantamount to saying: you yourselves admit that God the Father is above all (greater than all), and consequently no one can do any thing against his power; well, since I show the same power in performing miracles, in driving devils from animal and human bodies, and giving sight to the blind and life to the dead, I must

consequently be of equal power with God the Father. "I and the Father are one." That is, since the substance of both is the same, the same are also their works; or, since the works of both are of equal power, necessarily the substance of both must be the same. That the Jews understood Christ in this sense, that God the Father and Christ were of one substance and power, is clear from the fact that they took up stones to stone him. For all that Christ did not retract his words or explain them in any other sense. Now, had Christ spoken those words in other sense, it would have been his duty—as of a good man and religious teacher, as Brahmos themselves acknowledge Christ to have been—to explain himself that he meant those words otherwise, or at least His evangelist would have certainly explained in what sense Christ said, "I and the Father are one." For it was the custom of Christ and of the Evangelists to explain ambiguous words, and correct the hearers if they ever misunderstood any thing. For example, the word *temple* is taken in the figurative sense of the human soul, as well as in the literal sense it expresses a material building. Well, Christ said, "Destroy this temple and I shall raise it up in three days." The Jews understood his words in a literal sense, as if he had meant the temple of Jerusalem, although he spoke of his own person. Hence the Evangelist corrects it saying that Christ did not mean the material building, but that he spoke of the temple of his body (John ii.—21). Again Christ said: "Lazarus our friend sleepeth, and I shall go to awake him out of the sleep." His disciples took it in a literal sense, and said: "If he sleepeth he shall do well." Then Christ corrected them and explained, that Lazarus was dead. Now, had Christ said "I and the Father are one" in any other sense, he should have necessarily explained it to the Jews in order to avoid scandal and the wrath of the Jews. But, on the contrary, Christ insisted on what he had said, and therefore said: "Many good works have I shewn you from my Father; for which of those works do you stone me" Can you tell me that any of those works which I have done are either against men or against God? The Jews answered him: "For good works we stone thee not, but for blasphemy: and because that thou being a man, makest thyself God." Here the Brahmos must admit that for this reason Christ was stoned by the Jews, because he made himself God. Christ here did not deny that he made himself God,

but proved himself to be so by appealing to his wonderful works, which were of the same nature and magnitude as those wrought by God the Father: "If then, I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me and I in the Father," which is tantamount to this: As God is mentioned to have done wonderful works at the time of Moses in Egypt, so Christ had wrought amongst the Jews there in Jerusalem and about it similar wonders, and therefore he was equal to God the Father in power, as his works were of the same nature with those mentioned in the Old Testament; and if the works of both were the same, consequently, the nature and substance of both also were the same: "The Father is in me and I in the Father." The Jews after hearing this understood clearly, and without any mistake, that Christ was really making himself equal to God, and therefore they sought to take him, but he escaped out of their hands.

Let not, therefore, Brahmos be scandalized by the words of Christ which we read in the 17th chapter and 21st verse: "That they (apostles) all may be one, as thou Father in me, and I in thee: that they also may be one in us," and thereby draw conclusions against the equality of Christ with God the Father, saying that as all men are one improperly, so Christ was one with God improperly. For, as I said in the beginning of this letter, that we must not take any word of the scripture as it sounds, but judge of its meaning by the context of such and such passage, and see on what occasion Christ said, "I and the Father are one," and under what circumstances he said that the apostles should be one as he was one with the Father. Now the occasion of the first (I and the Father are one) was this, that the Jews had heard Christ say that he was the Son of God, and that he was sent by God as Messiah; and now they wanted to know whether Christ was of the same substance and power with God or not. "The Jews therefore came round about him (Christ) and said to him: 'How long dost thou hold our souls in suspense? If thou be Christ tell us plainly.'" That this is the meaning of these words, that is whether Christ was the consubstantial son of God is plain from the word of the High Priest (Matt. xxvi.—65) who asked Christ: "I adjure thee by the living God, that thou tell us if thou be the Christ, the son of God."

And then Christ proved himself to be equal to God by saying that as God's and his works are of the same nature, consequently He and the Father were one! "I and the Father are one," I am in the Father and the Father is in me;" which shows his utmost identity with God in substance and power. Whereas the circumstances of the latter (that they may be one as I in thee and thou in me) were that Christ was praying for, and exhorting, his disciples to be of one mind in the bond of love, that there should be no schism and quarrel amongst them. That this is the meaning of those latter words is clear from the 13th chapter of St. John's Gospel, verses 25-31, where Christ said to his disciples: "A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples if you have love one for another." The meaning therefore of these latter passages is that men, as far as it is possible, ought to imitate God's unity by being in love and harmony with each other. And indeed God the Father himself exhorted the people in the Old Testament thus: "Be ye holy because I am holy," where certainly he did not mean that man can ever attain the sanctity of God, but only that they should approach God's holiness to the utmost extent that is possible for human nature. If Christ had said that he was one with his Father in an improper sense, the Jews would not have accused him of blasphemy, for all men, especially the just, are called improperly the sons of God.

The above gains further light from what Christ is mentioned to have said in the XIV, chapter 8 verse of St. John's Gospel: "Philip said to him (Christ): Lord, shew us the Father, and it is enough for us." Jesus said to him: "So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou: shew us the Father? Do you not believe that I am in the Father and the Father in me?" From all this then it is as clear as the noonday that Christ is of the same substance and power with God the Father. And I hope that the candid and sincere Brahmos and others ought to understand this and open their eyes to the vivifying light of the Christian religion.

Yours, &c.,

A CONVERT TO CHRISTIANITY.

Calcutta, 26th February, 1877.

WHY CHRIST CALLED HIMSELF THE SON OF MAN.

TO THE EDITOR OF THE "INDO-EUROPEAN CORRESPONDENCE."

DEAR SIR,—In continuation of my letter on the divinity of Christ, which appeared in the issue of your paper of the 3rd instant, I beg to state that the preceding letter as well as this one is not intended to enlighten the Theologians, but only such Brahmos as either through ignorance or on purpose quote passages from the Gospel to deny the divinity of Christ; and which passages are for them as so many holes through which they make their escape from the hold of the Christian apologists. Sometime ago a slip of printed paper was handed to me which contained several passages of the Gospel against Christ, one of which stated that Christ did never call himself God, but that he called himself *either the son of God, or the son of man*. Well, Christ called himself the son of God and not God, because he was the consubstantial son of God the Father, of whom he is born from all eternity, so he called himself also the son of man, because he, namely the son of God, in time took the human nature and was born of the Blessed Virgin Mary for the redemption of man. Of course his body was formed in the womb of that Virgin not by the co-operation of man, but by the virtue of the Holy Ghost. Hence the Angel Gabriel said to the Blessed Virgin: "Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the son of the Most High" . . . Mary said to the angel: "How shall this be done because I know not man?" and the angel answering, said to her: "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the holy child which shall be born of thee, shall be called the son of God" St. Luke I—30. And when Mary was pregnant with this holy child, of which mystery her husband Joseph was unaware, the angel came again and explained to him that mystery thus: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a virgin shall be with child,*

and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" Matt. I.—20. And when Christ was born in Bethlehem, then again : "An angel stood by the shepherds, and the brightness of God shone round about them, and said to them : Fear not, for behold I bring you good tidings of great joy, that shall be to all the people : for this day is born to you a saviour, who is Christ the Lord," Luke II.—9. These passages show that he who was born of Mary was conceived by the Holy Ghost ; that he was the son of the Most High ; that he was the saviour of the world ; that at his birth the heavenly hosts sung the hymns of joy, and that he was Emmanuel or that God is with us. Which all go to show that the son of the Eternal Father in time was born of a virgin and assumed the human nature. All this is more clearly stated by St. John in the first chapter of his Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him : and without Him was made nothing that was made....And the Word was made flesh and dwelt amongst us." The same thing has St. Paul in these words : "Who (Christ) being in the form of God, thought it not robbery to be equal to God. But emptied himself, taking the form of a servant, being made in the likeness of man" Phil. II.—6. Here it is clearly stated that Christ, before his incarnation, was in the form or nature of God, and that he afterwards took the form or nature of man. Lastly, (4th ch. verse v. to the Gal.) St. Paul says, "But when the fullness of the time was come, God sent his Son, born of a woman." However, even when Christ was on earth, united with human nature, He was not absent from heaven, just as when the ray of the sun comes on earth, is not absent from the sun, with which it remains united. And therefore Christ says (John III.—13) : "And no man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven."

Now Christ by assuming the human nature did not suffer any derogation from his Divine Majesty ; on the contrary He enobled the human nature, just as the ray of the sun by mixing with filth and dirt of the earth is in no way defiled, but rather it purifies the things of the earth, imparting to them life and warmth ; it renders fields and trees fruitful, and bestows on them all grace and beauty.—*Ex quo omnis gratia in rebus.*

The above go to show that the personage called Jesus Christ, had two natures in one person, just as man is composed of two substances, the spiritual substance called soul, and the material substance called body, which both make a man—and when Peter eats, drinks, walks, or he thinks, or reasons, we do not say that Peter's mouth is eating and drinking, or his legs are walking, or that his soul is thinking or reasoning, etc., but we say that Peter eats, thinks, and so on. In the same way all Christ's actions, human and divine, were attributed to him who was both God and Man; hence he called himself at times the Son of God, and at other times the Son of Man. Now the Brahmos should not reject this distinction, which exists between the Human and Divine nature of Christ, for it is not uncommon to call man sometimes only *soul*, and at other times to call him only *flesh*, although he is composed of both. For instance, we read (Gen. XLVI.—27) "And the sons of Joseph that were born to him in the land of Egypt, were two souls, all the souls of the house of Jacob that entered into Egypt were seventy." On the contrary, man is called only *flesh*, (Gen. VI.—12) "All flesh had corrupted its way upon the earth;" (Isaias II.—28) "The glory of the Lord shall be revealed, and all flesh together shall see the salvation of God." That man sometimes is called only *flesh* and at other times only *soul*, is not uncommon in the Hebrew, Latin, Greek, and Sanscrit languages. For instance in Hebrew as well as in Hindoostani man is called *Adam*, which means *earthly*, as St. Paul says "First man from earth, earthly" (I. Cor. XV.—47). Again in Latin man is called *homo*, i. e., *earthly*, from *humus*, earth. These have reference to the Mosaic history, from which we learn that God Almighty made the body of man of the slime of the earth. On the contrary, the Greeks call man *anthropos*, from *ano tropeo* a term signifying to look upwards, or to contemplate, which is the act of the faculty of the soul. Likewise in Sanscrit man is called *manush* or *manusho*, word which is derived from *man*, which means in Sanscrit mind or thought; so *manusho* or *man* means a contemplative being, hence the saying of the poet (Ovid):

Pronaque cum spectent animalia cætera terram,
O homini sublime dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus.

While all other animals look downward, God has given to man an upright face and eyes to look upwards, and to contemplate things that are above the stars. This latter has allusion again to the spiritual substance of man, that is, soul, as we read from Moses, that after the body of man was formed out of the slime of the earth, then God breathed on his forehead, and man was made a living being; and therefore, since Christ was both God and Man, He called himself sometimes the Son of God, and at other times the Son of Man; and this solves all other difficulties brought forward by the Unitarians or Brahmos, that is, whenever Christ is mentioned as having said that He did nothing by himself; that no one is good but God; that He was ascending to his Father, and our Father, to his God and our God; that Christ will be subject to his Father after the judgment day; that it was not in Christ's power to give either the right, or the left seat in heaven, but it is in the hand of the Father; that "as the head of the woman is man, so the head of Christ is God;" "that Christ is the first-born amongst brothers;" "the first-born of every creature," "who is the first-born from the dead;" that Christ did not glorify himself but God, who gave him the priesthood; that Christ does not judge any one by himself; that Christ prays to God, etc.; these and similar sayings of His are certainly to be attributed to him as regards His human nature. On the other hand, He said that he was one with his Father; that men ought to glorify Him as they glorify the Father; that He had the power to lay down his life and raise it again; that He would give whatever any one asked him in the name of His Father; that the Father judgeth no one, but all the judgment has been given to His Son; that He was alpha and omega, the beginning and end; that He was the resurrection and the life. These sayings are to be attributed to him as regards his divine nature. However I shall here explain the meaning of some of the passages brought forward by the Brahmos as so many objections against Christ's divinity.

(1)—Brahmos say if Christ was equal to God the Father, he would not have said that the Father is greater than I; and again, "I ascend unto my Father and your Father, to my God and your God." (2)—If Christ were God he would not have said, "I can of mine own self do nothing." (3)—He acknowledged his ignorance of the day of judgment. (4)—If he were God he would not have

can blame him for this, for Christ was to His apostles what parents are to their children. Now, at times, parents, in order to get rid of the continual and importunate queries of their children—papa or mamma, what is this, what is that ; why is this so and so, and why is this otherwise—answer that they do not know ; so Christ Our Lord, to cut short the importunate question about the day of judgment, the knowledge of which was in no wise useful to them, said he did not know, and referred them to his Father who was beyond the reach of their queries. And to the last objection I reply, Christ is said to have declared to the rich man “none is good but God,” because that rich man had called Christ so, flattering him and not admitting his divinity, which is tantamount to saying “If you own me to be God, you will rightly call me good and perfect, but since you take me only for a mere man, why do you call me good and perfect, as naturally man is imperfect?” That this interpretation is not conjectural is proved from what Christ himself on another occasion said “If you being bad, know to give good things to your children, how much more God will give good things to those who ask him ;” by which he did not mean that every man is actually bad, but the possibility of man’s turning good into evil. But this is not the case with God, who is immutable, good, and perfect. The above I hope will satisfy the candid Brahmos why Christ called himself the son of man also ; and convince a sincere searcher after truth that Christ was both the son of God and the son of man, namely, God and man in one person, who came on earth to save the descendants of Adam and Eve, and who, by dying on the cross for their sins, has redeemed them, and will give life everlasting to those who believe in Him and in his true Catholic Church, and are baptized and practise acts of good works.

Yours, &c.,
A CONVERT TO CHRISTIANITY.

BABOOS, PROTESTANTS, AND CATHOLICS.

TO THE EDITOR OF THE “ INDO-EUROPEAN CORRESPONDENCE.”

Dear Sir,—In one of the foregoing numbers of the *I. E. Correspondence* “A Well-wisher of the Brahmos” justly remarked that Baboos Keshub Chunder Sen and P. O. Mozoomdar visited only

England in order to study Christianity; and the result of their visits was a failure, as they could not learn any thing more fully than what Protestant England could exhibit to their views. So here, too, in Calcutta, especially in Radha and China Bazaars, only the English articles are called by the Baboos *Belatee*, and not those imported from other parts of Europe: that is to say, according to the Bengalee notion only England is an European country *par excellence*, and also that all that is good, great, and grand is but English; and as they read only English Protestant authors, and are taught generally by English Protestant masters, they think that Catholics are much inferior to the Protestants, and that Protestants are the only civilized and enlightened people, and Catholics *unlettered* and ignorant beings. Here we clearly see what is the force of prejudice and ignorance, I would therefore advise the Baboos to break through their prejudices, and visit other Catholic parts of Europe, to read Catholic authors and divines, and to study the things of the Catholic countries if they really wish to be enlightened on the truth and virtue. As persons who visit only Bow-Bazar will have a very poor idea of the City of Palaces, so one who visits only England, will have a very poor idea either of Europe or Christianity. In the same way he who reads only Protestant books, will not appreciate the Catholic religion. For instance, as long as Dr. Newman, Cardinal Manning, Lord Ripon were Protestants, and read Protestant books, they despised the Catholics, and spoke against them and their things; but when by chance they penetrated the veil of Protestant falsehood and prejudices by reading Catholic authors, they found that Catholic things and teachings are grander and better than those in which they were born and bred. In like manner as long as Saul was prejudiced against Christ and his religion, he fought against him and his followers; but when once the light of truth shone upon him, he abandoned Judaism, and began to preach Christ and his doctrines. In the same way, if the Baboos of Calcutta were to examine Catholic things, and read Catholic authors without prejudice, they will find that Catholics have something good and grand. If they read the Catholic Fathers of the Church, say, for instance, the works of St. John Chrysostom, they will see that an orator like him never flourished in the world—that Demosthenes and Cicero were before him like so many children. Let them also

read SS. Augustine, Basil, and Gregory of Nazianzen, St. Thomas Aquinas, and they will find in their works what real philosophy is. The Baboos read but English Protestant authors, and some of the French and German infidels, such as Rousseau, Voltaire, Strauss, Comte and others of the same stuff, and thence they infer that Christianity or Catholicity is a ridiculous institution. But have they read, or do they ever dream of reading Cardinal Wiseman, Dr. John Henry Newman, Cardinal Manning, Bossuet, Fenelon, Count Montalembert and hundreds of other Catholic divines? I am sure that if they had read them, they would have opened their eyes and seen the truth and beauty of Catholicism. And as Newman—at present the most learned man in England—and Manning, by throwing off the veil of prejudice have embraced Catholicism, so too, I dare say, the Baboos, after the perusal of Catholic eminent authors, and after visiting the Catholic countries, and mixing with Catholics Divines, would be convinced that Catholics are something worth their notice.

Not because Protestant England has big guns, big ships and men-of-war, huge cotton and jute mills, therefore English Protestants are superior to the Catholics, just as not because the Romans through their big battalions and legions conquered the Greeks, were superior to the latter in science and eloquence, but the conquered taught their conquerors science and arts in the same way, as a few weeks ago some of the Calcutta papers remarked, the Saracens or Arabs had built magnificent mosques and mausoleums after studying the arts and sciences of those whom they had conquered, that is to say, from the Spaniards, Greeks and other Europeans, because in their own country—Arabia, they never had such nice and artistical buildings prior to their subjugating a part of Spain, Greece and other countries. And there are not wanting men who can see in the Taj at Agra the Italian design and skill. At any rate the Moors had seen Santa Sophia and other buildings at Constantinople before building the Taj. Even here in India a Catholic engineer, Major Sir Michael Filose, a Catholic of Italian origin, has two or three years ago raised a very gorgeous and artistical palace and park in Gwalior, which will be in time as attractive to sightseers for its new palace named Jye-indur-bhowan, or, the Illustrious Abode, as Delhi is for its Kootub Minar and other associations of once the capital of the Mogul Empire; Lucknow for

its magnificent aspect and for its Kaisar Bagh, Dilkusha Bagh, Banaree Bagh, &c. ; and Agra for its renowned Tajmahal. This new palace at Gwalior is so beautifully finished, that the Prince of Wales, who visited it last year, was enchanted by its grandeur and beauty, and accordingly in token of the great esteem for the high talents of the builder the Maharaja Scindia made Major Sir Michael Filose a present of a lakh of rupees.

I would therefore advise the Baboos of Calcutta not only to see either the Taj at Agra, or the Crystal Palace in London, London Bridge, and London Tower, and stop there, as if these were the only great buildings in the world, but let them go and visit Catholic countries on the continent, France, Belgium, Spain, Germany and Italy. Has any Protestant country a building like St. Peter's Church at Rome, beyond doubt the largest and the most magnificent structure ever yet erected for religious purposes? The Protestants of England, soon after the so-called Reformation, had endeavoured to surpass and eclipse it by building the St. Paul's Cathedral at London, which, with all the Protestant skill and wealth, turned out in structure and size as a pigmy before a giant, or, as the poet says, *parturiens mons, nascetur ridiculus mus*. Not only St. Peter's Church is the eternal monument of Catholic genius, skill and wisdom, but there are besides many other buildings which have not yet been equalled by Protestants, for instance the Dome of Milan, the Dome of Antwerp, and the Dome of Cologne will give some ideas to the Baboos what good and gorgeous buildings are. Let them likewise visit the Cathedrals of Strasburg and Florence ; the Pallazzo Ducale and the Church of St. Mark at Venice ; the galleries of fine arts and palaces in Rome, Florence, Genoa and other Catholic countries. Are not painting, sculpture, music, and architecture all entirely Catholic? Who were Verdi, Rossini, Mozart, but Catholics, and whose musical compositions are everywhere admired? Who were Michael Angelo, Canova, Brabante, Raffaele, Guido and Dominico, whose statues and paintings are everywhere looked upon as masterpieces never to be surpassed? Is not also the art of printing with moveable types the invention of the Catholics, as the first inventors Faust and Schaeffer, were connected with the Archbishop of Strasburg regarding the printing of books, and especially of the Bible, before Martin Luther began his so-called reformation?

gave to the world more works of learning than have the universities of England." Lord Hutchinson, lastly, addressed the British House of Lords: "Catholicity, which has this night been the subject of so much abuse, has been the belief of the most extensive and enlightened nations of Europe, and of the most illustrious characters that ever did honour to the name of man" *Cobb. letter I; Lingard's Tracts*, p. 63.

And even now-a-days some of the wonderful works are done by the Catholic engineers. It is a fact that the tunnel under the Thames in London is the work of a Catholic Frenchman. Then is not M. de Lesseps a Catholic, who, in spite of the English sneers, has successfully accomplished the works of the Suez Canal, and rendered navigation towards this side of the world more easy and expeditions? It would certainly fill a great many columns of your valuable paper, Mr. Editor, were I to mention all the names and works of the Catholics. These are a few specimens, and let Baboos *ex uno discant omnes*, and that although afterwards Protestant countries have made some additions and improvements in the way of science and arts, still history shows us that Catholics were in most cases the inventors, and that, *facile est addere inventis*; it is easier to add to what has been invented, than to invent or find out that which no one before had dreamt of.

To be short, let the Baboos understand that in the art of agriculture Catholics and Catholic countries are not behind any one. The grand England knows that Catholic countries have better things even in the way of eating and drinking, and hence they import from France, Belgium, Italy, Spain and Portugal wines, fruits and other articles. And in fact the champagne, the sherry, the Oporto, the Marsala which Englishmen as well as the new Bengal relish here and elsewhere, are they not the manufactures of the Catholics? That these wines are made with art and skill is clear from the fact that lots of vines grow in Turkey, Asia Minor, Cabul and even in Peslawur, but the Turks and other people do not know to turn these fruits of vine into nice and palatable beverage.

If the Baboos had known therefore what Catholics and Catholic countries have, they would likely appreciate more Catholic things, and especially the Catholic religion, just as the European nations had no sooner perceived the truth and beauty of the Christian

religion, than they abandoned the teachings of their ancient philosophers—of Plato, Aristotle, Cicero, Pythagoras, Athenagoras and others, and embraced Christ and the teaching of the Gospel. In the same way, if the Baboos and Mussulmans, by throwing off the veil of prejudice, make proper enquiry after the Catholic religion, and read Catholic learned authors, visit Catholic countries, mix with Catholics, I dare say they, too, will abandon the inconsistent teachings and puerilities of the Hindoo shasters and of the koran—inventions of fallible men, and embrace the divine teaching of Christ and of the Catholic Church, which is the only true church of God here on earth, and the pillar of truth.

Yours, &c.,

A CONVERT TO CHRISTIANITY.

*BABOO KESHUB CHUNDER SEN'S LECTURE DELIVERED
AT THE TOWN HALL ON THE 9TH APRIL 1879*

His query "As a new and aggressive Christian civilisation is winning its way day after day, and year after year into the very heart and soul of the Indian people—and as Christian ideas and institutions are taking their root on all sides of the soil of India—and as in the name of Christ strange innovations and reforms are penetrating the very core of India's hearts—and since it is not British or John Bull's material force, nor the wisdom nor policy of its Governors, but Christ's moral influence and power which have conquered India, very opportunely India in all earnestness asks, who is this Christ? Yes, since India is unconsciously succumbing to Christian literature, Christian civilisation and Christian Government, India naturally desires to be informed about this Christ of Nazareth."

The substance of the Baboo's answer to his proposed query is the following :—

"That Christ in his outward appearance, in his dress, in his customs and manners is entirely an oriental although Englishmen present him to the Indians as a Western Christ in all their usages, which is to be regretted, as our countrymen find that in this Christ, sent by England, there is something that is not quite acceptable to the genius of the nation.

As to the invisible Christ, though we are Hindoos, we cannot help admiring the superior and exalted ethics which Christ brings to us...a greater than Socrates has taught us this lofty ethical code, and we are bound for the sake of truth to accept this legacy from Christ...But it must be remembered that it is not Christ's humanity that is a stumbling-block in our way, but his so-called Divinity...I am bound to admit that Christ really

believed that He and his Father were one, or He would have not said "and my Father are one"—"I can of mine own self do nothing, I am in the Father, and Father in me." These phrases have quite different meaning from those that Christians attach to them. That is—Those words mean nothing more than the highest form of self-denial. Christ ignored and denied his self altogether...He destroyed self. And as self ebbed away heaven came pouring into the soul—For, as you all know, nature abhors a vacuum, and hence as soon the soul is emptied of self, Divinity fills the void, so it was with Christ. The spirit of the Lord filled Him and everything was thus divine within Him, His wisdom, His love, His joy, these were not his, but the Lord's...This mysterious person had no distinct individuality...He felt instinctively that he had a spiritual pre-existence—Christ was therefore the prince of Idealists and his religion supreme Idealism (nothing real but all in imagination). He imagined himself to have existed in the bosom of God from all eternity, before the world and Abraham were made...God existed from all eternity, and was manifest in his creation and visible work, but what required still was the true example of a sonship. The abstract principles of morality and religion and human duty had, it is true, been unfolded in various forms by teachers and prophets, but the world had not proved faithful to them, and all mankind had proved undutiful children of the Lord. There was disobedience on all sides. It was therefore urgently and absolutely necessary for the salvation of man that an example of filial obedience should be manifested. And therefore the Lord took away, if I may use the expression, the lower half of His holy nature, that much of it, which related to the moral relationship of the son, and He invested the same with flesh and bones and blood and sent it into the world...This is the true doctrine of the incarnation...This son preached the highest form of spirituality, the truest type of Idealism, when He declared Himself one with God *One in what sense? Did He say unto the world that He was himself the Father? He never said that. He always spoke of Himself as the son of God, the son of man. As Christ by Idealism was united to God, so He by Idealism wished Himself to be united with men, when he said "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." As leaven, He lives to-day; He is not dead. For two thousand years men have tried to find out the dead Christ under the stone. But the spirit of God has marvellously rolled away the stone, and Christ is not there. Even for three days Christ would not consent to live on earth as a dead Christ buried under the stone. So the Lord took His Christ unto Himself, and has in all ages discomfited and disappointed those that have searched for the dead Christ on earth. Where then is Christ now? He is living in all Christian lives and in all Christian influences*

at work around us. Of a dead Christ I speak not—of what use is a dead Christ to us or to our nation? You will find on reflection that the doctrine of divine humanity is essentially a Hindoo doctrine and the picture of Christ's life and character is altogether a picture of ideal Hindoo life. Surely the idea of absorption and immersion in the Deity is one of those ideas of Vedantic Hindooism, viz., man's identity with the Godhead...The doctrine of absorption in the Deity is India's creed, and through this idea India will reach Christ, as Christ's pantheism is a conscious union of the human with the Divine spirit in truth, love, and joy...Christ is, therefore, a true Jogi...Hindooes give the homage of their hearts to dear Chaitanya, the great prophet of Nuddea and to Guru Nanak, the prophet of the Punjabees. Christ comes to us after all as a Jogy, full of Hindoo devotion and communion...The devout Christ like our *Jogis* and *Rishis* lived a life of sweet devotion, and loved to sink into the Supreme Spirit...Let therefore Christians, if they wish to regenerate us Hindooes, present Christ to us in His Hindoo character. When they bring Christ to us let them not bring Him to us as a civilized European, but as an Asiatic ascetic, whose wealth is devotion, and whose riches prayers...Therefore, ye Indian people, if you have in you the spirit of truth, and filial devotion, and self-sacrifice you have known Christ. For Christ is nothing else than self-surrender, ascetism, jogy, the life of God in man, obedient and humble sonship."

BABOO KESHUB CHUNDER SEN'S BLUNDERS.

TO THE EDITOR OF THE "INDO-EUROPEAN CORRESPONDENCE."

DEAR SIR,—When the lecture of Baboo Keshub Chunder Sen was advertised in the papers to take place on Good Friday, I suspected that it would end in a nonsensical conclusion—*parturient montes, nascetur ridiculus mus*. And my suspicion was not unfounded, after I read his pedantic speech or lecture. For Babu Keshub ended his lecture by showing that Christ was after all an Indian *jogy*. I ask Babu Keshub, has any Indian *jogy*, such as Guru Nanak of Punjab, or Chaitanya of Nuddea, achieved such wonderful and mighty deeds as Christ did? Christ said that His gospel shall be preached in all the parts of the world; and it is accordingly preached. Has any one heard that Guru Nanak and Chaitanya's doings are mentioned elsewhere? Therefore Christ was not an Indian *jogy*.

Then Babu Keshub said that Christ of Nazareth is presented to the people of this land in European or Western civilized garb, possessing divinity, whereas he was a mere oriental ascetic,

both in the outward oriental garments having customs and manners oriental, and inwardly in his teachings and soul. But Babu Keshub makes also here a mistake; for no European and Western Christian ever represents Christ visibly in Western dress as having pantloons, coat, and felt hat, but always in the Jewish dress, although Christ's dress must have been more that of a Jew, Arab, or a Cabulce, yet he never wore a dress as an Indian or a Bengalee does—a *dhotee*, and *chuddur* and *pagree*; and this goes to show that Christ was not an Indian in his dress.

Babu Keshub makes such a mess of his thoughts and arguments as goes to prove his assertions contradictory. For he says that Christ's ethics and morality are very sublime, and on that account he must be revered and admired; then he in the next pages proves that even the Hindoo Shasters contain many precepts of ethics. But Babu Keshub ought to know, as he has been already on former occasions reminded, that Christ's doctrines are as superior to other books of ethics written by other sages and philosophers as heaven is higher and brighter than the earth. Hindoo Shasters, Koran, or the works of Plato and Aristotle have some moral precepts, but they are full of mistakes and contradictions, mythical and fabulous, whereas the gospel is historical and without any error, mistakes, and blemish. As every man is a creature of God, made after the likeness of God and rational, he possesses naturally some moral ethics; but as a thief cannot be called a just man because sometimes he gives alms to the distressed; and as a schoolboy cannot be said to be a wise man because he has picked up here and there some sentences of the wise; in like manner the Hindoo Shasters, Koran, the books of Plato and Aristotle cannot be said to be perfect code of morality, as they contain also many errors and erroneous teachings which show their human and fallible origin; but Christ's teachings are full and complete for all intents and purposes, without any mistakes and blemish.

Now with regard to Christ's invisible person, Babu Keshub compared Him, in some former lectures of his, to Mahomed and Martin Luther as if he was a reformer of the Jews and Romans in the same way as Mahomed was sent to reform the Arabs, and Luther the abuses of the Romish Church. In the present lecture Babu Keshub assimilates Jesus Christ to the Punjabee and Ben-

galee *Jogis* Nanuk and Chaitanya. Yes, Babu Keshub will accept Christ either as a Western or Oriental pundit, *jogy* or teacher, as long as Christ remains a mere human being, but the divinity of Christ is the greatest stumbling-block of Keshub Babu. That is the only unbearable thing in Christ. Whenever Keshub Babu hears that Christ was true God and true Man, his blood boils and his bile is stirred up, and then he begins to vomit out all sorts of calumnies and abuses against Christ's divinity. But as he has been repeatedly defeated by the Christian apologists on this point, this time he has invented a very ingenious way of escape, that is, to contort and twist and give quite different meanings to the very words which Christ has made use of in proving His divinity and equality with God the Father. Here, would be the place to show to Babu Keshub the divinity of Christ; but he and the readers of your journal have seen a long discussion on this subject in my letters above against Baboo Protap Chunder Mozumdar, and which were published in this paper on the 3rd, 17th February; 3rd, 10th, 17th, 24th March 1877. In these letters then I brought forward irrefragable arguments to establish the divinity of Christ; and in what sense Christ called himself "the son of man," and in what sense he called himself "the son of God." Now Baboo Keshub tries to get rid of the words of Christ "I and the Father is one," very easily, by telling us that Christ attributed all his doings and deeds, wisdom and joy, His love and holiness to God as all coming from Him, namely, that he had nothing of His own, and that by self-denial Christ became one with the Father, lived, moved and had his existence in God. Yes, if Babu Keshub admits the distinct personality of Christ from the Father, then what he says about Christ, that whatever was Christ's that was of God, will pass off. When Christ ordered His apostles to preach and baptize men in the name of the Father, and of the Son, and of the Holy Ghost, He clearly established His individuality, or that He was a distinct person from the Father. Again He said that "as the Father has life in Himself, so the son has life in Himself"; and again it is said that the Word which was in the beginning with God and was himself God, in time was incarnate or was made flesh *i. e.*, assumed human nature. Now St. Paul used to say "I live, not I, but Christ liveth in me." ; by which although he declares that

the doings and movements of St. Paul were according to the will of Christ, yet he never asserted that St. Paul's individuality was absorbed by the person of Christ. In like manner when Christ said that He and his Father are one, he never meant to say that he has lost his individuality.

And therefore Christ, not in idea only, but in reality existed from all eternity a distinct individual from the Father. Nor was the lower half of God the Father incarnate, but that He is the "perfect image of God, the brightness of the whole nature of God, and the figure of the whole nature of God," and hence who sees Christ, sees the Father. It is true that Christ did not say that he was Himself the Father, but only that he was the Son. But at the same time he proclaimed that he was equal to the Father in power and glory, "as men honour the Father, so they ought to honour the Son also; as the Father raises the dead, so also he raises the dead."

Singular enough is the interpretation of Keshub Babu of the word of Christ, "He who eats my body and drinks my blood, abides in me and I in him," viz., that by this word Christ meant the supernatural identification of all men with himself in the same way as the word "I and the Father are one" means Christ's union to God by self-denial. But as Ceshub Babu is under a hallucination in interpreting the latter word to deny His distinct individuality from the Father, and makes him to exist from all eternity only in idea, so he is wrong in saying that by: "who eats my body abides in me" Christ meant only the spiritual union of other men to his own life and character. Now in the Bible the words to *eat one's flesh* and *drink one's blood* have only two meanings, viz., to abuse, calumniate, &c., or really to eat and drink. Now Christ could not have said this word in the former sense, that unless one abuses me, he will have no life in him; therefore the consequence is, that he said those words in the latter sense of really eating his body and drinking his blood. And accordingly we learn from St. Paul who says, "The bread that we break, is it not the body of Christ? and the chalice that we bless, is it not the communication of the blood of Christ? Therefore whoever eats this bread and drinks the chalice of the Lord unworthily eats and drinks damnation to himself, not discerning the body of the Lord." What can be clearer than this, which shows that real body and

blood of Christ is partaken by the communicant. Let the reader and Babu Keshub read the chapter on the Holy Eucharist in my work "The Truth and Beauty of the Gospel." But Babu Keshub here is as great an unbeliever as were the Jews of that time unbelievers and reluctant to admit this doctrine. But in spite of his and their unbelief the Christian World and the faithful disciples of Christ believed in Him, because He had the word of eternal life.

Babu Keshub disposes of the resurrection of Christ thus, "that dead Christ's body was rolled away and never found." Yes, but He arose from the dead and was seen by his disciples. Babu Keshub has nothing to do with dead Christ; but we are very much concerned about Him, as we have received all heavenly blessings through the dead but arisen Christ.—By dead-risen Christ the apostles' belief in the divinity of Christ was confirmed. In the name of this dead and risen Christ the apostles gave sight to the blind, hearing to the deaf, and life to the dead. In the name of this dead and risen Christ the twelve fishermen, ignorant and illiterate, convinced the Roman and Greek philosophers, and succeeded to convert the whole world. By-the-bye, Babu Keshub has passed in silence all the miracles performed by Christ, and His prophecies fulfilled. Has ever any Hindoo *jogy* raised a dead man to life as Christ did? Babu Keshub will never account for these supernatural deeds of Christ unless he believes that Christ's divinity was real and not ideal as his deeds are real and not imaginary, and which are related not only in the Gospel and by Christian writers, but also by Josephus, Tacitus and Pliny.

Hence it is that Babu Keshub's inference that Christ was made like God by absorption and meditation is absurd. Keshub Babu admits that Hindoo pantheism is full of errors; but then he draws thereby the conclusion that Christ was a mere *jogy*, and by meditation and absorption was transformed into the nature of Deity! Now, to be happy and felicitous in the Deity meditation alone is not enough, but actual fruition or possession of divine nature is required, as it is said that in this world we see God in enigma through glass, but in heaven we will see Him face to face. Certainly Babu Keshub will agree with me that while we are meditating, fasting, abstaining from the worldly good, we are not happy and felicitous—can he say conscientiously that by his meditation

and absorption he ever was transformed in the Deity? Meditation, contemplation, prayers, devotions are certainly machineries of the faith by which we love and adore God, and may have the testimony of good conscience; but they do neither transport us into heaven, nor transform us into the Deity. I may add that St. John the Baptist was a greater ascetic in the line of self-mortification than Christ himself; for it is written "John came neither eating nor drinking: the Son of man came eating bread and drinking wine." Therefore it is false to say that as Hindoo Jogis' wealth was devotion and prayer, so also the only wealth of Christ were devotion and prayers. He did pray himself, and taught us to pray; but not in the sense of Babu Keshub, for Christ prayed, as well as ate, drank, preached, talked, slept, went from one place to another to teach men; which certainly does not mean an ascetic or contemplative but an active life.

Therefore Babu Keshub makes great blunders when he says that Christ, who has to regenerate the Indian or Hindoo people, ought to be an ascetic Hindoo, and that Christ, who is *civilized with divinity*, is not fit for the Indian people. Now, Babu Keshub ought to know that if Christ was not true God also, he could not have achieved the salvation of man so wonderfully. For this Jesus Christ, who was born in Judea of the Blessed Virgin Mary, is that Messiah or Saviour who was, after the fall of man, promised to Adam and Eve, to Abraham and David; and who was to rescue man from the hand of the devil. Now, man had transgressed the law of God and offended Him very grievously, for which crime man was to die and suffer pain; but the Son of God, the Second Person of the Blessed Trinity, took compassion on man's miseries and volunteered to come down from heaven and assume the body of man, and as true man to die for the sin of man, and thus to impart to this death the value of divinity, and thereby satisfy the anger of the Deity. Had this Christ, Messiah, or Saviour not been a true God also, the redemption of man would not have been satisfactory. Hence Christ used to say "The Son of Man is come to seek and to save that which was lost;" again, "God so loved the world as to give his only begotten Son, that whoever believeth in Him, may not perish, but may have life everlasting;" again, "I came that they may have life, and have it most abundantly." To the same effect says St. Paul "Scarce for a just man will one die.

But God commendeth his charity towards us : because when as yet we were sinners Christ died for us." Now, Christ died for all men—Eastern and Western, European and Indian ; and therefore He is inviting to his fold also the Indians, and Baboo Keshub and his colleagues, as he did invite the once savage Europeans and Africans. For "In Christ Jesus, says the same apostle, there is no Jew and Greek, barbarian and civilized," from the East and the West they shall come and embrace the religion of Christ. Had Babu Keshub known the real object of the nativity, passion, death and resurrection of Jesus of Nazareth, he would not have made so many blunders and wrapped up sentences in unskilful words concerning Christ, but humbly accept Him as true God and true man, and believing in Him and fulfilling His commands, obtain eternal life.

A CONVERT TO CHRISTIANITY.

NOTE.

Nānak was a Hindoo of the Khatree caste, born in the year 1469, at Raibhoodee-Talwande, a village in the district of Majha, in the Panjab. He was the founder of the Sikh faith. This word *Sikh* means a disciple, and by this name they are still distinguished. His name was Bāba Nānak, but when he became the founder of a new religion he was called *gūrū* (master). Although he is supposed to have been a reformer (like Baboo Keshub Chunder Sen) of the old Hindooism, yet his teaching goes to show that he believed with the rest of the Hindoos in *adaeeta mat* (आदित मत) or in pantheism, and in the incarnation of Vishnoo; he likewise advocated the doctrine of the transmigration of souls from one birth to another.

It is, therefore, absurd to call him a reformer, nor even to consider him to be more enlightened than other teachers among the Hindoos. Nānak is no better than the authors of Bhagvata-gita and other Hindoo books. Whatever good things may be found in Nānak's writing or teachings, may be found also in them ; and whatever errors and absurdities are to be found in them, may be found in Nānak's teaching too. Nānak was a story-believer as the rest of the writers of the Hindoo books. It is said that he, in order to impress on the minds of his followers a love of devotion, used to relate how Janak the father of Sita having been very

devout on earth had merited the possession of heaven; but he liked to go there by the way of hell, where he met Yama the god of hell, and by dint of persuasion succeeded in inducing that infernal master to liberate the miserable wretches who were confined there and tormented for their various and grievous crimes! Common sense tells us that there is no redemption from hell—In inferno nulla est redemptio.

It is true that Nānak taught the doctrine of mental devotion in preference to image worship; but it is to be remembered that *bhakti* or mental devotion was no new idea of his, but a doctrine of orthodox Hindooism, as we have seen above. Add to this, that Nānak lived in the time of the Mussulman sovereigns, and not far from Delhi, the capital of the Mussulman empire; besides it is said that he had been to Mecca: Mussulman influence therefore must have been the cause of his rejecting the image worship, and adopting the teaching of the unity of God, which he intermingled however with the notion of pantheism.

Here it may be as well to give a short account of the chief cities of the Sikhs—Lahore and Umritsur.

In Lahore the houses and the streets are like those of the Bari Bazar at Calcutta; there were formerly some nice gardens, such as the Shalimar (House of Joy) and Shadera both of which are at present much neglected. Anarkali, (pomegranate blossom) the English part of the city, is better and cleaner. This is so called from Anarkali the favourite of the harem of one of the former rajahs. It is said that she was put to death on account of her having on one occasion done something immoral. Her tomb which is a really pretty octagonal building, close to the Public Gardens in Anarkali, is at present the Protestant Church of the Station.

Amritsur, or amriti-shahar (the immortal city) is a better place. There is in the middle of the city a magnificent temple, known as the "Golden Temple"; it is built in the centre of a beautiful tank, which is used as a lavatory for the numerous devotees and pilgrims who flock thither on the great feast days. The writer was present on one of these occasions; the crowd of pilgrims, of both sexes, all bedecked in their best attire, kept pouring in in continuous succession. Passing by the splendid

marble-paved passage connecting the temple with the shore, they first went and bathed in the tank and then presented themselves in the temple under the great central dome, where the gurus were reading the *Grunth* each to make his offering according to his means, in gold, silver, or in shells. The offerings were all piled in one vast heap on the floor. No one may enter within the precincts of the temple shod; each one has to put aside his shoes, and put on cloth shoes which may be had on hire for a few coppers of a number of the poor living about the temple; on feast days the *gurus* explain to the people *Grunth*, or the teaching and Institutes of Nanak. Umritsur is also celebrated for woolen and ivory manufactures.

Chaitanya.—What has been said about Nának can be said regarding Chaitanya's doctrine. He was born at Nuddea in Bengal in the early part of the sixteenth century. Though Chaitanya and his successors the Gossages rejected the feasts and fasts of the Hindoo calendar, yet he and his successors believed in Krishna, who is certainly not a very edifying god of the Hindoos.

It is not to be wondered at that Chaitanya taught bhakti or mental devotion rather than the dead works of the old Hindoo ritual, because devotion to, and absorption into, the Deity was the doctrine of old Hindooism, and because he had imbibed this mental doctrine from the Mussulmans, as he flourished during the time of the Mussulman rule, and had intercourse with the followers of Mohommed. Chaitanya was subject to epileptic fits, and once he was found in the sea almost drowned, and was rescued by his disciples. He disappeared altogether afterwards and nothing was heard of him ever since: it is supposed that he perished in the sea when bathing in it and seized by the epileptic fits.

As Chaitanya was a Bengalee *Jogee*, one-fifth of the whole Hindoo population of Bengal are supposed to be the followers of Chaitanya and of the Gossages, his successors. Many of these persons despise the other sects of Hindoos, and are great enemies of the Brahmins. They refuse to eat without their necklace, as the brahmins do without their janeo or poita. Most of the mendicant followers of Vishnoo have embraced the tenets of Chaitanya. Many of the followers of Chaitanya possessed of large property and living in the secular state frequently entertain a great number of *Voira-gees* at their houses; when, as an act of great merit, they prostrate

themselves before these wanderers, wash and lick the dust of their feet, and devour their orts.

There is another *Fakir* or *Jogie* like Nának and Chanitanya by name of Kabir, who having lived in the time of the Mussulman reign and imbibed their principle of the unity of God, tried his best to discourage the worship of all the Hindoo gods, and also the observance of Hindoo rites and ceremonies of every description. Notwithstanding this, his followers have ever shown more veneration for Vishnoo than for the other members of the Hindoo Triad. Kabir, too, like Baboo Debendra Nath Tagore, taught his disciples to conform themselves to caste distinction and other prevailing usages of Hinduism in order to avoid persecution. In short the Kabir panthis (Institutes of Kabir) contain doctrines of a very dubious and uncertain character. Indeed so dark and obscure are many of his enunciations, that it is impossible to assign to them any definite meaning.



THIRD PART.

NOTES

On my travels.

1. Since my readers have been introduced to the Indian gods and sages, I shall now usher them into the Indian cities which I visited on two different occasions, when the state of my health required a change of climate in order to give me a little rest, and feed my mind with the scenery and views of other regions and my body with the air and water (*hàrà pànee*) of other countries.

Accordingly after getting ready all that was required for my journey and wandering excursion, I left the city of palaces, and by the East Indian Railway proceeded towards the North-West. My first halt was at Serampore (Shree-Rampúr, or the city of the Lord Ram,) which is about 12 miles to the north-west of Calcutta. It was formerly a Danish possession, but it was sold to the British Government. From the strand of Serampore you have a beautiful and charming view of the river and Barrackpore (Achanak) which is situated on the opposite bank of the river, or to the west of Serampore. This latter place is a military station with a villa for the Governor General situated near the Barrackpore Park, which is also a spot worth visiting on account of its nice trees, shrub, and flower garden, as well as for its menagery. The Calcutta school children are taken here on certain holidays for a picnic excursion.

The Serampore College is a nice building. It has an iron roof, a handsome iron staircase, and a well-arranged library, containing some rare works on India. About this college there are a few nice houses and trees especially mahogany trees—lofty, thick and shady—they are all situated on the east bank of the river facing Barrackpore Park: and there the people of Serampore in the cool of the morning and evening go for a walk to see and to be seen. Serampore used to be at one time the most important place of the Baptist mission, which had a large press famous for Bengalee, Nagree and other oriental types. Some nice works were composed here and translated by Messrs Carey, Marshman and Ward, Baptist Missioners. Here was also published "The Friend of India," which

after changing several masters was ultimately bought by Mr. Robert Knight, the proprietor and editor of the "*Statesman*." Serampore has a nice and elegant little Catholic Church frequented by several Catholic families who reside there.

The elegance of this little chapel is mainly due to the exertions of its present Chaplain Rev. Fr. Cavallieri, and to those of a charitable lady residing there, who, at her own expense, got out from Europe beautiful pictures, &c., for the purpose of decorating it. It is situated on the river side.

Towards the north end on the river side are the houses and gardens of the Gossaces family, a very wealthy one in Bengal; as well as other houses of some notability. The other sides of Serampore are full of wild vegetation and dilapidated houses.

There used to be steam Paper Mills the first set up in India, they are now turned into Jute Screws. There is however a considerable silk manufacture carried on here, principally in weaving handkerchiefs.

Many people to avoid the noise and bustle of Calcutta and to enjoy a little rest pay a visit to this quiet little town especially during their holidays.

There is a small hotel in this place which is a great boon for the visitors of that station.

2. I left Serampore and went to Chandernagore (*chandra*, moon, and *nagore*, place—or the city of the moon), which is 21 miles from Calcutta and 9 from Serampore. It is a French possession. The English Government gives annually a lakh or more to the French Government of Pondicherry in compensation for the opium and salt trade. Chandernagore is a nice, clean station—there are several pretty small houses with gardens, and clean paved or metalled roads. A beautiful promenade runs along the strand. The Governor has a modest house. The mansions of the Courjon family are somewhat grander. About 20 or 30 Native soldiers comprise the whole of the French army of this place. The Governor being very poorly paid is not able to have balls or parties.

In Chandernagore there is a small miserable church, but Rev. Fr. Barthet the present incumbent for several years has exerted himself very much in collecting funds by public Lotteries for the

purpose of building there a new and better, pukka church, which is now in course of construction; and perhaps in a year's time will be completed. It is a lofty building with a dome from the inner roof, at the end of the sanctuary. The church has three aisles, but it is a pity that the nave turned out rather narrow not being in proportion to the interior arrangement. However the front of the church has a fine appearance. At the two ends of which are two towers of good workmanship, and alongside these towers there are two rooms. The length of this church is of 60 feet, and I believe 40 feet its width. The roof of the church has no beams or rafters but is arched all over with solid masonry work; and it is presumed it will be nicely painted and ornamented afterwards. Altogether the entire building is massive and solid, and when the whole work is completed it will be really a great ornament to that little French town of *la belle France*.

Besides these Chandernagore has a small round church very solid and handsome, ornamented with frescoes. This little church has a splendid grotto in its compound containing a statue of our Lady of Lourdes. This church was built by the Italian Missionaries in 1726. It is attached to the Convent of the French nuns. The Convent itself is an elegant little building given to the nuns by the Courjon family. Many young ladies, not only of Chandernagore, but also of Calcutta and other neighbouring stations, are educated here by these good sisters.

Père Barthet some 6 or 7 years ago collected a good sum of money by public Lotteries and built a fine school or College alongside the Parochial house. The class-rooms are well arranged. The central Hall is very much admired being both long and spacious, and well suited to hold therein a public meeting.

Chandernagore is a very cheap place for living, and on that account many pensioners and men of moderate means go there and settle themselves down. It is said that men involved in debt make off to this place to avoid the bailiff.

In Chandernagore, too, there is a commodious hotel.

3. From Chandernagore I went to Hooghly which is a larger place, about 27 miles to the north-west of Calcutta. In Hooghly the Collector, Judge, and Magistrate reside. There are a few nice buildings, and many nice trees about that station. The Hooghly

College for English and Asiatic literature is in Chinsura. But the chief thing of attraction is the large and well-made Mussalman Imambara or Musjid. From this Musjid which is on raised ground on the bank of the river, you have a fine open view of the river for miles and miles towards the east and north-west of it; the Musjid stands on a spot where the river makes a curve. They say that in ancient times Hooghly or Satogram (seven villages) about 3 miles from Hooghly was the capital of Bengal Proper.

Continuing southward we come to Chinsura, which was originally a Dutch settlement, but was ceded in 1824 to the British, along with some other places on the main land, in exchange for the Island of Sumatra. Chinsura is considered one of the healthiest places in Bengal. There is a small palace belonging to the Raja of Burdwan. Of private building there are none worth mentioning. There used to be an English military station, but a few years ago the troops were removed from this place, and the long range of barracks and officers' houses are now hired out to private individuals. There is also a small Church belonging to the Portuguese jurisdiction, opposite another church belonging to the Armenian community.

4. A little further on to the north-west of Hooghly lies the village of Bandel which was formerly a Portuguese settlement. There was a Portuguese Fort and other constructions of defence here, but in the reign of the Mogul Emperor Shah Jahan they were attacked by his troops and destroyed, notwithstanding the gallant defence of the Portuguese soldiers. The imperial troops not only destroyed the Fort but also their church, and took two Portuguese priests prisoners to Agra; one of them was ordered to be trampled to death by a wild elephant, but the animal would not do any harm to his victim, which was the cause of their being released. Bandel also was restored to its former possessors. The Augustinian Friars were subsequently aided by a certain Portuguese merchant Sênhor Juan Sotti, who rebuilt the present Priory of Bandel and the Church in 1599. This church is the longest church that I have seen here in Hindustan, longer and loftier than the Catholic Cathedral in Calcutta, but much narrower, while at the same time well proportioned. The length of the interior of the Calcutta Catholic Cathedral is 100 feet long from the railing of the sanctuary to the door, and from the railing to the end of the

sanctuary 60 feet ; the length of the portico from the door being 18 feet ; its width inside is of 80 feet, and height of about 40 feet. If I am not mistaken in my guess, the Bandel church must be more or less 120 feet long from the railing of the sanctuary to the door, and about 50 to 55 feet long from the railing to the end of the church, and its interior width about 50 to 55, and height of about 45 feet. It has three aisles, and a handsome sanctuary. The walls are extraordinarily thick and of very solid masonry. The church of late years has been in many ways improved by the guilding of the sanctuary as well as of the choir and the pulpit, the marble pavement of the sanctuaries, cement and slates tastefully laid out throughout the floor, the stained glass windows, new side tables marble-tops, chairs, benches &c. These improvements have been effected by its late Prior the Very Rev. Fr. Rodrigues, who collected large sums of money by public Raffles and private donations in order to beautify that church, which is a gem in the wilderness. For at present there are no Catholics in or about Bandel, except the priest, his organist, pobries and one or two other poor Christians. But on two occasions in the year, viz., on the first Sunday of Lent, and in November many people from Calcutta, Chandernagore and other neighbouring places go to Bandel. On the first Sunday of Lent which is called *Domingo Cruz*, the life-size image of our Saviour is carried in procession through the aisles of the church and the avenues of the back garden ; unfortunately this garden which has nice foreign fruit trees is only on this occasion fit to be seen. In November the feast of our Blessed Lady of the Rosary (under which title the church is dedicated to Almighty God) is kept up with the greatest solemnity and grandeur. It is preceded by a Novena, which closes on Saturday evening with Vespers of the Blessed Virgin and Benediction of the Blessed Sacrament ; together with a great display of fireworks ; the expenses are defrayed by a lady patroness and the President. On Sunday morning there is a procession, Solemn High Mass and Benediction.

The Bandel Priory is a spacious large building in the shape of a monastery, containing about 20 apartments or more, amongst which the so-called Augustinian Hall is the most splendid and well adapted for any meeting. What a pity that there is no Orphanage or any other institution to fill these empty rooms. A small

jamindaree at Bandel is owned by the church—the biggest jaindarees of the Portuguese mission in Bengal being in Dacca, Sheebpore, Backergunge and Hussenabad, &c.

There are many trees about Bandel which render the spot very romantic. The river formerly used to come up to the steps of the Priory, but now it has receded much towards the east.

5. I left Bandel and a ticca or hired carriage brought me to the Hooghly station in about half an hour. From Hooghly I went up to Burdwan about 67 miles to the west of Calcutta, the capital of the richest Raja or Jamindar in Bengal. I met there a friend of mine who was employed in the service of the Raja, and who very kindly showed me all the places of interest. The city of Burdwan is nothing but a large bazar of the purest native style; but the quarters of the Raja, or Rajdaree is worth inspecting. My friend took me first to the famous garden called *Dil-Khusa* (the heart's joy) which is really a magnificent garden most tastefully laid out with shady avenues, bowers of creepers, beds of annuals, rosaries, and other indigenous and exotic shrubs and plants; it has fine paths and walks, and is altogether very extensive and picturesque. It was during the cold season when I visited it, and most of the plants, creepers, and roses were in full bloom, and loaded with gay flowers. Near *Dil-Khusa* there is a tank called *Dil-chain* (heart's mirth) this is surrounded by a Menagery but much neglected now. Towards the west side of the palace there is a very large tank called *Kishan-sagar*, (sea of Krishna) the water of which is very clear and limpid. All around this tank there are artificial mounds of earth paved with kankar, so as to make it appear a natural lake in the centre of calcareous rocks. The sight of this tank or lake is altogether very lovely.

After seeing this tank I was led to see the palace which is a lofty and spacious building, artistically adorned with very large mirrors, marble statues, pictures, carpets, and costly furnitures, &c. I was told that the architect of this gorgeous palace was an Italian. And in truth when I was inside this palace I imagined I was in one of the Roman palaces. There is within the premises of the palace a small garden with a tank called *Dil-aram* (heart's ease) which is also very nicely arranged. There are many curiosities to be seen in the Rajdaree.

At one time Burdwan was noted for its healthiness, and on that account people used to resort there to recruit their health, as well as for the sake of amusement. But of late it has become rather unhealthy. Burdwan fever being well known now-a-days. Hence it is very seldom visited by people who have a few days to spare from study and care, and the late Raja was seldom in his capital, but either in Darjeeling or Bhagulpore where he died about a year ago. The unhealthiness of Burdwan comes, they say, from the natural outlets or passages of water being in great measure obstructed by the railway works. I hear that the Maharaja of Burdwan gives 40 lakhs of Rupees annually as revenue to the English Government.

Burdwan is noted for native sweetmeats, especially the *khajà* is very much liked by Calcutta folks.

6. I went from Burdwan to the Nulhatee Station by the Loop line, and slept in the station; and in the early morning the branch Nulhatee State Railway started for Azimgunge, and about 8 o'clock A. M. I reached this station. I crossed the narrow river Bhagaratti in a boat and engaged a hired carriage for Berhampore. On my way I passed Cossim Bazar where there resides a very charitable Native Princess Ranee Surnomoy, whose liberality is well known in Calcutta. From this place the coachman brought me to Moorsheadabad, which is about 124 miles to the north of Calcutta. This town is situated on the left bank of the Bhagaratti a branch of the Ganges : the quarters of the Nabab or Názim are on the most conspicuous part of the city, facing the river towards the west. There is a long range of houses belonging to the Nabab. There are two palaces, one old and gloomy, the other constructed after the European style, almost of the same dimension and shape as the Government house in Calcutta. This new one contains many fine objects of interest. To the north of this palace is a very grand Imambara or Musalman Masjid, larger than the one in Hooghly. It was about noon when I visited this range of buildings, but, against all rules of common sense and civilization, was not allowed to use my umbrella, as I was within the premises of his Majesty the Názim. The Hindoos are not so unreasonable as the Mahommedans. Yes, most of the Mussalmans here are yet barbarous, uncivilized and fanatics ; and notwithstanding their constant communication with

Christians they have not as yet learnt their politeness and good manners.

Towards the east of the city there is a fine spacious garden, but evidently much neglected. Moorsheedabad together with Lucknow and Hydrabad were at one time Viceroyal residences or Subedarees. This accounts for the grandeur and beauty of this town. However it has lost much of its ancient splendor "*Tempora mutantur, et nos cum illis*—Times are changed, and we with them.

7. From Moorshedabad I went to Berhampore, the oldest Cantonment in Bengal, which was built after the battle of Plassey (in which the power of the Nawab was overthrown) to protect the Residency of Cosim Bazar, the Silk Filatures and other possessions of the Hon'ble East India Company, from any sudden outbreak of the Mussulman population.

It is situated on the banks of the Bhagaratty river, about 140 miles from Calcutta, and contains spacious barracks for European soldiers, built round a large Square, where the troops were formerly drilled and exercised ; but now this station has been abandoned, and the barracks are occupied by civil and criminal courts, and a portion of the officers' quarters is turned into a lunatic asylum, and the hospital into a jail. There is also a very spacious artificial tank dug for the use of the troops and very neatly kept, around which are nice walks. This tank is just at the back of the barracks, and about a mile in circumference, it looks like a lake than an artificial tank. Berhampore is also the civil establishment of the Moorsheedabad district. The houses of its chief members erected in convenient spots in the neighbourhood give the place an air of grandeur and importance. Berhampore is the best drained and cleanest town in Bengal, 14 miles from the Railway terminus of Azimgunge, and 6 miles from the City of Moorshedabad (the old Capital of Bengal, Behar and Orissa); the roads are kept in good repair by the District Engineer.

There is an old Armenian Church (built in 1635) which is now seldom used and very much out of repairs, also a Presbyterian and a Catholic Church, and about a dozen Catholics in Berhampore, and one of the Artillery barracks has been converted into a church, where Divine Service, according to the form of the Church of England, is performed by the District Judge. There is also a

College for Natives, and several large dwelling houses scattered over the town out of the Military Cantonments. I was quite pleased with the sight and arrangements of this station.

It appears that the owners of the hackney carriages about that place are great rogues who try to extort money from those that engage their conveyances. The one who brought me to Berhampore from Jeagunge just opposite to Azimgunge asked me 8 rupees for about 5 hours, I offered him half that sum, but he did not accept it, but went away quite indignant without taking anything from me and never returned for his hire, although persons who reside there told me that what I had offered him was quite reasonable and perhaps more than the man deserved.

I took my tiffin and dinner with the Reverend Father who was at that time there and who treated me very hospitably. In the evening about nine o'clock I took a green boat in which I was very comfortably lodged, and slept all the while until the boat brought me to Azimgunge very early in the morning.

8. I came back again to Nulhatee Station and thence I went straight to Bhagulpore about 265 miles from Calcutta. Bhagulpore is a large station or city. There are many sights and trees about the place on all sides; and an open view of the river Ganges to the north, which becomes 7 miles wide in the rainy season. The Catholic Chapel and the priest's house are on the west extremity of the station called Sahebgunge, the chapel is a very small one, and near the chapel there are only two Catholic families of Portuguese extract, but several Native Christians reside in its neighbourhood. The chapel is too far from the railway station and from Beakanpore where most of the Christian families reside now. The sight of the river from the priest's house towards the north is very expansive. In the rainy season the river extends to the very walls of the houses. But gradually these waters retire to the bed of the river or are dried up; and then for miles and miles fields of wheat, *rahar* and of other crops are to be seen. A young boy the son of Mr. Antonini who resides along side the Church took me to the edge of the river through these fields, where there are no roads or paths, and I exerted my legs to cross the soft fields and in some places the feet got sunk into the slime to the great amusement of the peasants.

The compound of the chapel is pretty extensive in which several sorts of fruit trees are to be seen, especially the rose garden of the choicest variety laid out by the late Fr. Vincent is much admired.

The quarters called *Beakanpore* is the most picturesque, as about that place there are many small hills and dales interspersed with various sorts of trees which present to the eye an agreeable scenery. About this place civilians, the Railway employes and other well-to-do families of Bhagalpore reside. The late Maharaja of Burdwan used to live here on the Bank of the River in a goodly house. In this house he died, and since that time it has been condemned, and pronounced to be very unlucky; I am told that though it is offered for sale for a trifle no one likes to buy it. There is also a public garden opposite *Cleveland House* which is situated on a hill. Many of the Bhagalpore streets are pretty and well metalled. Towards the west there are extensive raised grounds, where the Native troops are quartered. This place possesses a Protestant church. Bhagalpore is a very healthy station, and altogether one of the best I have seen. Bhagalpore is well known for its silk tussur.

9. From Bhagalpore I went to Jamalpore which is 26 miles to the west of Bhagalpore and 291 from Calcutta. About Jamalpore there are many high hills or mountains, in the passes of which there are found many tigers and other wild animals. The soil about Jamalpore is very fertile. Jamalpore station is situated at the foot of these hills and is laid out on the American system, and, they say, on the plan of the city of New York, in blocks of right angles. All the roads are flanked by avenues of trees. Houses are very prettily built of bricks. Altogether a very tidy little station. There is a large workshop in which many hands are employed for fitting and repairing the locomotive stock of the East India Railway; and a large tank very deep dug out for the water supply; a reading and billiard house called the Railway Institute, in the compound of which the band discourses sweet music every evening. To the east of this building there is a large square or small maidan where the volunteers—servants of the Railway Company—hold their parades twice a week. In short this spot is a place of amusement. Towards the east near the maidan there is a Protestant Church, and not far from it a small Catholic one with a little vegetable and flower garden laid out by the late

Fr. Vincent. Had there been no Chord Line, this station would have been already, as it had been at one time, not only a magnificent Railway station, but even a large city by this time.

10. From Jamalpore by the Trunk road I went to Monghyr which is 6 miles to the north of Jamalpore—Monghyr is one of the healthiest stations in India: its healthiness is due to the river Ganges which surrounds this station on the west, north, and north-east; as well as to its great elevation. There are many trees about this station; some fine houses and clean metalled roads. About Monghyr there are several hills and dales. Towards the north is the Monghyr Fort on a raised ground, very spacious, and I think larger than Fort William in Calcutta. The ancient walls which used to be all round the Fort are now levelled with the ground. In the centre of this fort are fruit trees, groves, vegetable and flower garden, and fine promenades all around; two or three large tanks; the offices of the civil station, and the residences of the most of the European inhabitants. On the two points of the boundaries of the fort, down which the river flows, there are two places of resort, having seats and benches in the shape of *choutras*—one is called *scandal's place*, because there persons amuse themselves with vain gossips concerning the private affairs of others; the other one is called *lovers' place*, because there men and women meet together in order to propose marriages. I was told that this latter place is not much patronized of late.

Within the fort there are two churches, one for the Protestants, and the other for Baptists.

There is no Catholic chapel, but now and again divine service is held or mass is performed in a private house by the priest who comes from Bhagalpore. Jamalpore also at present is only occasionally visited by the priest above, mentioned. Some three or four miles to the east is a high hill called Peerpahar, on the top of which there is a fine commodious house well furnished. I was told that an European gentleman had a sickly daughter, who built a range of large rooms on the top of this very elevated hill in order that his daughter might recover her health by inhaling purer air here. However she died and is buried at the foot of this hill alongside the road. He sold then this house to some other person, and now it belongs to a rich Baboo of Calcutta, who at times allows

people to go there and pass some days. From the summit of this hill you have a fine extensive view. About four miles to the south-east of Monghyr and not far from the hill above described there are hot water springs called *Sita-coond*, well of Sita. These springs are enclosed in a cistern of brick 18 feet square. The temperature is so hot that the hand cannot be retained in it for many seconds. The egg is boiled when thrown in this water, as well as rice when thrown swells and floats on the surface. There is another hot spring at *Rishacoond* and in other parts of the district. In order to see these springs many people go to Monghyr. This last mentioned city at one time was famous for extensive manufactures of hardware and fire-arms. Now the chairs made there are good and strong, and furniture and articles in country ebony and ivory are to be had, also very neat basket work, and ornaments in horn and ivory of native workmanship.

11. After having seen Monghyr I wished to go to Bettiah to see some very dear friends there ; and on my way to Bettiah to pay flying visit to Mozufferpore and other places of that interesting country. For across the Ganges to the north of Patna there are some fine provinces called Tirhoot, Champaran, and Sarun, their capitals being respectively Darbhanga, Bettiah, and Hatwa ; thier civil stations are Mozufferpore, Motihari, and Chuppra. Of these Mozufferpore is more central where the Indigo planters go once or twice a year to enjoy the races kept up by subscription. These three provinces are rich in poppy, sugar, indigo and other plantations. With that view I came back to Jamalpore by the branch railway line, and from this latter place went to Barh station, and thence by the branch line of the same East Indian Railway went down the ghaut of the Ganges about 6 miles to the north-east of Barh station, where there is a steam ferry boat which takes the passengers to the opposite bank of the Ganges, from which point the Tirhoot State Railway begins. From the very edge of the water the train gradually ascends, and by making a curve proceeds upwards like a serpent undulating and moving by zig-zag passes. From the ghaut up to the levelled ground above for several miles the train passes through the lofty, thick, and beautiful fields of the rahar plantations, which imparts a splendid treat to the eye sight. From the ghaut up to Somastipore junction there are four stations. Somastipore junction is 20 miles from

the ghaut; and from here one line goes to Durbhanga towards the north-east, and another to Mozufferpore towards the north-west of Somastipore. Of course as I was bound for Chumpanan I took the Mozufferpore line, where I arrived at about half past seven p. m., and met the friend of mine at the platform of that station whom I had written previously to meet me there; he took me in his buggy to his own residence where I dined that evening. On the following day which happened to be a holiday the friend took me to several places of interest. Although Mozufferpore has not yet any grand building, yet it is a very nice, clean, rising, and thriving station. There are some nice landscapes and sceneries, beautiful fruit trees,—the lichees thrive there wonderfully and are of big size and very juicy. There is one big shop of miscellaneous articles owned by a native merchant where you can buy all sorts of European eatable and drinkable articles, and wearable apparels—harness, toys, mechineries, wines, meats, dresses, shoes, caps, &c., &c.

The friend also introduced me to several Catholic families some of whom I had known here in Calcutta. In the evening, I was invited by one of them to a tea party, where the evening passed off very pleasantly by hearing the melodious songs of ladies and gentlemen, girls and boys.

When I was in Mozufferpore, I heard that Dr. Tosi, Bishop of Patna, was going to build a chapel there for the Catholics of that station, and had opened a subscription, but Bishop Tosi has been transferred since to Lahore, as the Holy See has divided the Agra Vicariate into two: Bishop Jacobi residing at Agra, and Tosi at Lahore. I have heard the Catholics of Mozufferpore more than once complain that up to this time nothing had been done for them regarding a place of worship. That though Patna is not very far from that station (there being moreover the facility of the Railway going up to Mozufferpore,) yet they have no mass or divine service held. We sincerely hope that as Dr. Tosi pressed by other more urgent business was prevented from carrying out his promise to build a chapel there and had already got up a subscription to that effect, his worthy successor will accomplish the work.

A Catholic chapel is very urgently required in Mozuffarpore not only for the Catholic residence there, but also because Mozuf-

serpore is a central station between Chumparan and Sarun, where, as said above, Indigo planters from all those parts of the country aggregate for horse races; as well as other people of the surrounding countries go there during the holidays to pass some days amongst their friends and relatives. I shall speak of Bettiah shortly, here a few words about Chhupra will not be amiss.

12. To the west of Mozufferpore lies the district of Sarun, where also immense quantities of indigo, sugar, poppy and other plantations are grown. The civil station of Sarun is Chhupra about 50 miles to the west of Mozufferpore. The town, which consists of one large and several small streets, contains a great many large native houses and some mosques and pagodas. It extends for about a mile and more along the bank of the Ganges. The district of Sarun is one of the healthiest in India, but the roads are bad. The town of Chhupra contains upwards of 50,000 souls. Of courses there are many Government officers and employes, and several native Christians. There are Protestant and Baptist Chapels, but not one Catholic place of worship.

13. After seeing the above mentioned places I started from Mozufferpore at 3 o'clock A. M. by a palkee dawk. And in the evening at about 8 o'clock the palkee reached me to Barrà Kothi or Barrà Factory just in the nick of time when the Catholic gentleman in charge of the factory with 3 other friends of his from neighbouring places were going to dine. I was well received by them and after washing and taking a peg we sat at dinner, and had a long conversation on different topics. The Barrà Factory is a large pukka building containing somewhere 30 spacious apartments. All round the factory are nice trees and open view. I slept there at night, but early in the morning started, and about 8 o'clock A. M. reached Peepra Factory, where I took breakfast with the gentleman in charge of the Factory. Peepra Factory is surrounded by many beautiful large and shady trees, and the scenery about the place is very agreeable indeed. The Factory itself is a very nice and spacious building.

I left Peepra Factory at about 10 o'clock A. M., and in the afternoon at about 2 o'clock P. M. reached Toorkawlya Factory, where I met with a small gathering of ladies and gentlemen with whom I took a hearty tiffin, and after the luncheon we had a long con-

versation and gab-sap on different subjects. They treated me very hospitably and kept me longer than I had wished to remain there. The scenery of the beautiful trees and their arrangement afore and round the Factory is very gorgeous and attractive.

14. I started from this last Factory in the cool of evening, and at about 6 in the morning I reached Bettiah, the capital of Chumparan, and the residence of the Raja. This place being in proximity to the Nepal Terai, is not so salubrious as Mozuffarpore. There is in this place a very handsome Catholic church, say a little bigger than the Roman Catholic Church of the Sacred Heart of Jesus in Calcutta, but that of Bettiah has all round a nice spacious veranda which renders the church very handsome and commodious. There are about 2,000 Christians professing the Roman Catholic faith in all its entirety,—devout and fervent. Here you can dispense with the organ and the organist and professional singers; as people there—men and women, girls and boys—are taught the Gregorian chant,—and they are ready to sing on all occasions. The church and the priest's house are situated just opposite the Rajbaree, there being only a narrow lane that separates the latter from the former. The origin of the Christianity of Bettiah is stated to be that about 150 years ago the Raja of that place had an only daughter, and she was dangerously ill when three Capuchin missionaries were passing through Sooganlee (a military station about 12 miles to the east of the capital) en route to Tibet. The Raja hearing of these men, sent for them with great honour to Bettiah, with the intention that they should see the princess and prescribe some medicine for her recovery. It providentially happened that among those three one knew the art of doctoring, and he accordingly prescribed some medicine, and the damsel was restored to health. The Raja, having been very much pleased with these men of God, built for them some bungalows or rooms near his palace, where they remained for some time, but when they expressed their mind that they could not stay there without Christian followers of their religion, he permitted them to preach Christianity to the people, and allowed his subjects to embrace this new religion if they liked it, and were convinced of its truth. Providence blessed the efforts of these Missionaries, who by translating the life of Christ, the elements of the Christian and Catholic religion, psalms, and hymns, and explaining them to the people,

succeeded in converting some men of good and influential families. Thus the cross of Christ was planted in Bettiah, and subsequently the number of the Christians increased; and so they were there long before the English took that place. Now when the English took that place, the British soldiers plundered the city, and amongst the heathens the houses of the Christians too, and their small church was destroyed. But the General who commanded the British troops, hearing that the Christians and their pastor had nothing to do in the strife against the British, gave them some portion of the fort of Bettiah, viz., about 60 bigas in town, and 200 bigas out of town, for the benefit of the Padre and his Christians. I was told that the *tahsils* or the income of these lands is Rs. 1,000 yearly, which is scarcely enough for the maintenance of the padre and his poor. There is now in Bettiah an orphanage for the native girls kept up by the nuns of Bankipore, there are at present about 80 girls who are taught to read and write in Hindée, Oordoo, and Roman character.

Among the objects or places of interest may be mentioned the palace of the Raja, which though three-storied and very spacious with an extensive compound all around, is not much looked after, nor is it laid out with any garden, nor any other objects of beauty. In front of the palace there is a nice building for musicians called *Nowbatkhana*; but the music itself is very annoying. There are some bazaars in town which are kept clean and tidy; there are also 3 *Siválás* of nice workmanship in town and five or six with gardens around them out of town. One of this *siválá* is situated in front of a very extensive artificial pokhra or tank, around which are shady *kadam* (*Nauclea orientalis*) trees, and little further on a nice big bungalow with a garden which is occupied now by the European Manager of Bettiah raj, and close by a peewnee, or graft mango grove called *Hazáreebag*, or grove containing 1,000 trees. About this place there is a nice small garden with a *siválá* in the centre of the garden; and at the gate of this *deval* or *thákoor-baree* is a large bell made in Nepal which gives a very loud and melodious sound. To the south-east of the Manager's bungalow there are thick woods called *ban*, which abounds with games. Near this peewnee garden there is spacious square or maidan called *Ramna*, and to the south other fruit trees and flower garden. The *Siválá* garden called *Haribathla* about two miles

to the east is the nicest one, it contains very many fine mango and cypress-trees, roses and other shrubs. A little further on the same direction is a very extensive mango grove called *Luckràw*, or grove containing 100,000 trees. Besides these, there is some very good scenery in the outskirts of Bettiah. One thing very interesting is that the Raja keeps among his choicest objects the picture of those missionaries who cure the young princess, which miraculous and speedy cure gave them a footing in Bettiah, and was the felicitous beginning of Christianity there. These missionaries are represented in the act of examining the then dying girl.

The city of Bettiah is situated on the south bank of a narrow river called *Chunraut*, which some years ago had communication with the Gundack up to Patna by means of artificial canal, and large sized Raja's budgerows and pinnaces and other kind of small boats easily could navigate from Bettiah to the Gundack ; and once the wriiter himself engaged one green boat at Patna and went to Bettiah through this canal. But now unfortunately it is in many places interrupted, and is become shallow for want of care and repair.

15. About 8 miles to the north of Bettiah there is a village called Choochree where are about 200 Christians originally from Nepal, who fled away from that place in the time of persecution and settled at Choochree, which village and 500 bigas of land were given to the padre by the East India Company for his own and his Christians' benefit, the income of which is about 11 hundred rupees yearly. The small church and the padre's house are situated in the midst of woods, gardens and sugar plantations—the spot is very picturesque, quiet and romantic ; the Christians of that place yet speak the Nepalese language, besides the Hindee. There is an orphanage for native boys, and there are about 100 children big and small ; they are taught Hindee, and some of them do carpenter's and blacksmith's work.

I heard from some very old Christians of Choochree that the cause of the persecution against the Christians at Nepal was the rapid growth of Christianity ; and that the Nepalese pandits not being able to cope with the Roman Catholic padrees in argumentation on religion ; and seeing the daily increase of Christianity at

Bettiah, the same instigated the Raja and his Ministers to exterminate the Christians. Accordingly it was planned to kill them all on a certain night ; but some good pagans, friends of the Christians, informed them, who in time secretly ran away with their families, and settled in Choochree in British territory. There is still at Katmandoo a Roman Catholic Church, but much injured and almost dilapidated. At present the only Christian at Katmandoo is the British Resident. No one in European dress is allowed to enter Nepal without a pass-port from the British Government.

The present Nepalese are also fugitives from one of the Rajputana States (Udeypore). A Nepalese nobleman whom I met at Bettiah told me that many years ago one of the princes of Udeypore was threatened with death by the Raja for some crime or other, and that he with a large number of his adherents ran away to one of the vallies of Nepal, where he established himself on the spot which is called Katmandoo. Hence the marriage of a Nepalese prince and princess is always contracted with the rajput royal families. Thus, like the rajput rajas the Nepalee raja, bears the title of *Sing*. The Nepalese have somewhat the Malay cast of features, this is owing to their intermarriages with the neighbouring Bhooteas and Tartars.

16. After having remained some days between these two places—Bettiah and Choochree ; I wended my way back to Mozuffarpore, passing through Soogawlee (the native military station) and Motihari (the civil station) of Champaran. Through Soogawlee there is a route to Nepal. Motihari is about 16 miles to the east of Bettiah ; which is however not so good and populous as Mozuffarpore and Chhupra. There are a few bungalows in Motihari belonging to the Government officials and Indigo planters. In Motihari good deal of opium is collected from all parts of Champaran district.

Here I must not omit to mention that on the Tirhoot and Champaran side there are beautiful and picturesque trees and cultivations, and most delightful scenery. On my way from Bettiah to Mozuffarpore, and from thence to Bettiah, I came across several Indigo factories, where I halted for some hours, and was very kindly received by the planters : in fact they are very kind and hospitable to all who resort to them. In general they are like

petty princes, and live in grand style. They find no difficulty in travelling to and from any station, having at their command horses, tandems, dog-carts, buggies, and so forth, and by laying daks they travel very quickly from one place to another; and it seems that they have the monopoly of the trunk-roads, along which no one is allowed to go with bullock-carts or any conveyance carrying loads.

17. I returned from Chumparan to Mozzufferpore and thence to Barh station by the same railway line, and without further delay proceeded to Patna. Between Barh and Patna city there are only two intermediate stations and a distance of 31 miles. Patna is 332 miles to the north-west of Calcutta situated on the right Bank of the river Ganges. The name of Patna comes from the Sanskrit word *Pātan* which means city. The Mussalman name of it is Azimabad. Patna under the former name *Padmavati* is supposed to have been, as it is now also, the capital of Behar.

Patna is a very busy and important trading town, being in the centre of Upper and Lower Provinces. With a little interruption Patna extends 14 miles in length—comprising Patna city, Bankipore civil, and Dinapore military, stations. From the walls of the houses of these places the river Ganges in the rainy season extends about 8 or ten miles in breadth to the north up to Hajeepoor, but in the cold weather there are sand banks and the river is confined to its bed, divided into two branches called *do-gung*. After the waters retire or are dried up most of those tracts are cultivated with several sorts of vegetables and legumen, or pulse, especially the *rahar* thrive wonderfully, and the water-melons or *tarbooj* are of very large size, sweet and juicy.

In the suburbs of Patna there are beautiful trees—mango, plums, goavas, and plantain groves—which all grow plentifully and are very luscious. The soil likewise is very rich and favourable to the growth of onions, cauliflowers and other vegetables.

In Patna (city) towards the river side there are many stately buildings of the natives, and in Bankipore of the European communities. The Bankipore Opium godown is worth visiting. Towards the south of Bankipore there is a open square or maidan called *goaljārbāg* (picturesque garden) wherein is a singular round house very spacious and lofty called *gol-ghar* (round house,) which was

intended for a granary but now is used as a gunpowder magazine. This house has an external staircase to the top, and a remarkable echo within. I was told (but I cannot vouch for its truth,) that one of the late Jung Bahadoor's men went up to the top of this gol-ghar riding, and came back safe without any mishap to himself or to his horse. When the Prince of Wales on his way to Benares halted at Bankipore he was recieved in gooljārlāg outside of the gol-ghar, where pavilions and tents were pitched, and where I saw a beautiful display of many elephants, camels, and horses, most handsomely and richly decked in silk, satin, silver and solid gold *haudas* and saddles.

A straight road along the banks of the river flanked by avenue of large shady trees stretches from Bankipore to Dinapore. About 7 miles opposite to Dinapore across the river is Sonapur, where horse fair is held annually, which attracts a vast concourse of people, both Natives and Europeans to its festivities.

Patna is a strong hold of the Mussalmans, hence lots of Mussalman mosques, monuments and cemeteries are to be seen in and about it. In the centre of the city there is a very handsome Catholic Church, in the portico and compound of which many tombs and sepulchral tablets of well-to-do Catholics and Planters of different European nationalities are to be seen. At one time the church used to be crowded on Sundays, but now it is almost deserted. For the most of Christians and employes are residing in Bankipore, and in its neighbourhood. At Bankipore there is a smaller church or a chapel, to the north of which is the Convent, and on the south the house of the priest. This church is well thronged on Sundays, not only by the nuns and their pupils but also by other persons who live thereabout. Between Bankipore and Dinapore there is a village called Koorjee, wherein towards the river is the Patua Catholic Orphanage for boys. The buildings consist of two or three spacious houses. This Orphanage has large compounds on all sides and has beautiful open view of the river, and the place is surrounded by nice and romantic sceneries, which all combined makes it very healthy.

Dinapore is one of the best cantonments, very handsomely and well laid out—the surrounding country and woods also contribute in a great measure to its beauty, and render the place very pictur-

esque. The band plays in front of the Protestant Church, whereabout all the gentry resort for walks and pastime.

There is also a nice spacious Catholic Church, but the Protestant one is much better and situated in a better spot.

18. Before proceeding upwards to the properly called up-country or *pachhah* (west) beyond the jurisdiction of the Bengal Government* which extends up to Arrah, I shall here mention that in 1869 I had been to Patna and Bankipore on my way to Champaran, to which place I went through another route altogether, that is to say, in Bankipore I engaged a palkee and a set of bearers to carry me up to Sonopore or Harecar Chhatar, where I intended crossing the river Gunduck. The bearers knew well how to manage that business properly. They took me from the priest's house crossing luxuriant and beautiful plantations to the first branch of the river Ganges called *Pahila Gung*, and there they placed the palkee on board the native ferry boat, and I remained inside the palkee in order to be sheltered from the rays of the sun. First gung crossed, we came again to sand banks or *ret*, extending about one mile : then to the 2nd branch of the Ganges *dosra gung* ; which crossed, the palkee travelled for about 4 miles through the most luxuriant and beautiful rahar, peas, and other green fields, till at last it reached me to Sonopore where the horse race and horse fair are held, called by the natives *Harecar Chatr la mela*. The country about Sonopore is very verdant with many nice trees and vegetation, hence it is called *harecar chatr* or green umbrella. Sonopore is to the west of Hajepore on the left bank of the river Gunduck. Here I dismissed the palkee and bearers and crossed that river in a boat, and at last was landed on *terra firma* at Hajepur. All this crossing business of the river, sand banks, and the green fields, took me nearly 7 hours and cost 10 Rs. with bakshis included.

Hajepur is a big place, there are many Mussalman monuments. Just on the bank of the river there is a Dawk Bangalow, and before it there are four or five large lofty and shady tamarind-trees under which native travellers halt and keep their bullocks, carts and horses.. From Hajepur there is a trunk road going to Moz-

* [The readers are aware that under the Bengal Government are three provinces, that is, Bengal, Behar and Orissa. The ancient capital of Bengal was Raj-mahal, and that of Orissa is Pur or Puri, and of Behar Patan, or Patna. *Rajmahal*, *Puri* and *Patan* mean the cities or chief place of the districts.]

zaffarpur which is about 40 miles to the north east of Hajeeपुर; and another road goes straight towards Champaran through the cross countries passing through Lalgunge. My carters took me through these beautiful cross countries to Bettiah in about five days, and on my way from Hajeeपुर to Bettiah I came across many beautiful landscapes, sugar, indigo, rice rahar, and other luxuriant fields.

Here I may remark that to travel by the Railway is more expeditious comfortable and cheap journey, but one cannot see the countries properly, while to journey by bullock—carts or other means one enjoys better the aspect of the several objects which come on his way and which amply repay the trouble. Formerly when there was no railway from Barh station to Mozzaffarpore and Darbhanga, natives, as well as European planters used to go to their several destinations through Hajeeपुर either riding or on bullock carts, ckkas, or in palkees. But since the railway is opened, Hajeeपुर route is almost abandoned. But I must say that it is very difficult for all except Indigo planters to travel through these parts of the country: one can get a bullock cart, which is very slow and troublesome; the *Lika* is suited only for the natives, besides that it shakes the whole frame of the person who volunteers or is compelled to travel by it. I am glad to say that the Bengal Government has sanctioned the state Railway from Mozzaffarpore to Bettiah, and from Darbhanga to Peepra-ghat. When these lines are ready it will be a great boon to travellers, not only on account of the annihilation of time and space but likewise for its cheapness.

19. Now, to take up the thread of my travels of 1878, I left Bankipore at 6 A.M. and arrived at Benares at 1 P.M. Benares is situated on the banks of the river and on a raised cliff, the summit of which is about eighty feet above the river which access is gained by splendid ghats elaborately constructed of the Chunar stone, and extending nearly the whole length of the river bank respectively called Rajghat, Dassa Sumed ghat, Moonsheeghat, Man Mandir-ghat, Manikarnikaghat, Burning ghat, Sindia ghat, Panchgunga-ghat &c. The city extends about three miles along the banks with an average depth of one mile. Benares is decidedly the holy city of all the Hindoos of India, who call it by the name of *Kashee*. Benares seen from the river side looks very grand and imposing, as the biggest buildings and noble palaces, and they are many, are

situated on the banks of the river, wherein also almost every Hindoo prince or rajah has a palace. Among these of Ahelya Baie, widow of Raja of Indore ; of Moonshee the minister of the Raja of Nagpore ; Raja Deegah Puttiah's palace ; the Rajah of Nettore's palace, Rajah Sindia's palace, and the Rajah of Nepaul palace are the most conspicuous.

These palaces are massive and lofty, say six or seven storied ; one of these fine big palaces which, I was told, had cost some three or four lakhs of Rs was prostrate on the ground, as the earth upon which the foundations were laid was not solid being in communication with the river water.

The river itself there has a very fine appearance, on the banks or ghats of which you see numbers of Indian ascetics or Jogies roaming about—some sitting facing the rays of the sun, some sleeping, some performing poojas and other religious acts of devotions. Many of these fellows had almost no clothes about their persons, but had besmeared themselves well with ashes and dust, in order, I believe, to warm themselves. The river has a bridge of boats for the facility of crossing it safely.

Benares in the number of its temples resembles Rome which contains over 300 churches, but with this difference that none of those of Benares are capable of holding anything like a large congregation.

As Benares, Lucknow, Agra, Patna, and Delhi were the largest cities of ancient times, in the same way Calcutta, Bombay, and Madras are of modern times. Benares has very many spacious buildings, but the roads are very narrow ; and towards the riverside where the most splendid palaces are, the roads are so narrow and tortuous that no conveyance of any sort can pass through them. And as the roads are very narrow between these lofty houses or palaces, persons living on both sides of the road can easily stretch out and shake the hands of each other.

Benares is a very busy city as it is very populous. Its roads are continually thronged to suffocation. Its people unlike other Hindoos of the plains have very light complexions and graceful features.

The Queen's College at Benares is a large and magnificent building surrounded by a beautiful garden. In this College among

other arts and sciences the Sanskrit language and literature are well taught, as Benares has the best and most learned pundits from all parts of India. They say that to learn sanskrit and to die you must go to Benares. Hence well-to-do Hindoos go to that place to finish their sanskrit education. Princes and well-to-do orthodox Hindoos do not fail to come here in order to leave their bones. This agrees very well with the old Italian proverb which says that before you die you must go to Rome—*vider Roma e morir*.

There is one very fine musjid at Benares built by Aurengzeb having very lofty minnar. The terrace of this musjid is elevated 80 feet above the river, and is reached from the bank by a flight of 100 feet. The minars of the musjid are admired for their elvation as well as for their simplicity and boldness. They are only $8\frac{1}{4}$ feet in diameter at the base, and the breadth decreases to 70 feet, while they have an altitude of 147 feet from the terraced floor of the musjid to the kalsa or pinnacle, and they have staircases of 130 steps. From the top of one of these minars I had magnificent and open view of the whole city and the surrounding countries.

Benares is a great place of Hindu pilgrimage, where people from all parts of Hindustan resort for the purpose of bathing in its waters, because they believe that to bathe in its sacred river on a certain day of the year, or in the day when an eclipse of the moon occurs, all their sins are washed away.

I remember well when in 1869 I was returning from Delhi and, when the down train reached the Toondla junction, there were a great many Hindu pilgrims from all those parts of the country, waiting for the down mail; and there was great confusion regarding their accommodation in the train: the Railway authorities were compelled to add other carriages; and even then they were obliged to shift the passengers of the 2nd class into the carriages of the 1st class, and those of the 3rd class into the carriages of the 2nd class, in order to provide room for all who were supposed to reach Benares on the following day when the eclipse of the moon was to take place, at which time the pilgrims were to bathe. So that we were all jammed in the carriages like so many herrings. The pilgrims consisted of men, women and children with their thick *rajdees lotas*, and other things which they were carrying with them. And when we came to Allahabad, there also we found many other pilgrims

who were destined for Kashi, and there too the same confusion and the same shifting and addition of carriages for their accommodation took place.

Benares is renowned for astronomical observation. There is a large square stone building rising above the *ghát* called *Man Mandir*, or observatory which was founded by Jai Sing in 1680. In this observatory are to be seen several charts of the heavens on stone, and instruments formerly used in astronomical observations. Some of the instruments are of gigantic size.

Benares is likewise famous for its fancy toys, shawls, precious stones, gold and silver brocades called *Kinkhaf*, gold and silver tissue, lace, and fringes.

The quarters called *Secrole* are occupied by the pretty *Banglows* of the military, wherein there is a good Catholic Church with a little garden in front of it.

The Banarsee hallooàees or sweetmeat-men know well how to prepare native sweetmeats, especially sugar balls called *ladoo* which are very agreeable and tempting to the sight, but not always delightful to the palate, because often they are mixed with saw dust. Hence there is a native proverb which says : Banàras ka *ladoo* jo *khàe* so *pachhtawe*, aur jo na *khàe* so *bhi pachhtawe*—which may be anglicized thus : Those who eat the sugar balls of Benares are disappointed, and the same are those who do not eat. By this saying they draw this moral, that there are many things that appear very nice and pleasing in appearance, but which are useless in reality. However Benares is famous in all India for the sweetmeat called *khajá*, as *Mattrá* is for *pera*.

20. Towards the end of January I left Benares and arrived at Allahabad on the evening of the 1st February, and was present at the blessing and consecration of the new Roman Catholic Cathedral, which took place on the morning of the 2nd February. There were four Bishops, and about 16 Roman Catholic priests from several stations. The ceremony of the blessing was very imposing indeed, and very grand and sweet music regaled our hearts both in the morning and in the evening. The new church is a nice piece of art, and a great ornament to Allahabad.

The meaning of Allahabad is 'The city of God', but I venture to say that up to this time that city had never possessed or seen

a building of such beauty suited to the majesty of the Almighty. Allahabad now can justly boast of having the grandest Christian place of worship, there being not one equal to it among the Christian churches in the whole of India. Allahabad is, therefore, graced now by really a splendid Catholic Cathedral, lofty in elevation, substantial in execution, and well adapted to the purpose of worshipping the Lord of heaven and earth. The outside dimensions of this building are 165 feet in length with a breadth of 90 feet. The nave is 100 feet from the railing of the sanctuary to the entrance ; the aisles being 100 feet by 14. The sanctuary itself, to which admission is gained by a triple flight of steps fronted with a marble railing, is 33 feet by 42 in length. The ceiling rises to the height of 53 feet with a clear space of 50 feet. The ceiling is composed of stucco which is fastened to the outer roof, and is in the inner side of the Church appropriately painted. The flooring is in the Venetian style of mosaic, composed of variegated marble laid down to design in a pigment composed of Roman pozzolana and other cement ingredients found in the country. The designs worked out are scrolls, borders, flower ornaments, as well as the escutcheon of the Capuchin order in the sanctuary ; the whole has a very pleasing aspect, presents a polished and durable surface, and appears likely, at least in public buildings, to supersede the antiquated floorings so common to the country notwithstanding their drawbacks. Right over the middle altar is a semi-gothic window with stained glass paintings of S S. Peter and Paul. The side altars are adorned with the statues of St. Joseph and of the Blessed Virgin. Likewise there is a large sized painting of St. Joseph which adorns the main altar, and other two of St. Joseph and of the Blessed Virgin grace the side altars. On the east side there is a very handsome Baptismal Font of pure white marble with a figure or statue of St. John the Baptist, of the same material on it. A beautiful and spacious gallery which is rather lofty, runs on the lines of the great cornice of the Church. The only defect that I discovered is that the Church looks rather quadrangle, the length therefore of it should have been greater in proportion to the great breadth of the Church ; so that the length now appears as it was abruptly finished. But then no human work or art is perfect. A bold and noble looking tower flanks the eastern side of the Church ; it rises in well-proportioned

and substantial tier to the height of 150 feet, surmounted by a large sized stone cross. From this lofty tower hang three or four bells brought from Italy which emit sweet and melodious sound when swung properly. The design was originally brought out from Italy, but has undergone very considerable alteration in execution. The entire building, I was told, cost Rs. 1,25,000.

This Allahabad Cathedral is situated in the best part of the town, and has all round a very extensive compound.

But I think Allahabad is not up to Calcutta and Bombay for grand public buildings, though it abounds with many fine bungalows with trees and gardens around them, and has nice, spacious and clean roads paved with kankar. Probably, in course of some 50 years hence, it will possess many great buildings and monuments. What is worth seeing now is the new Catholic Cathedral itself, the Mayo Memorial, the Alfred Park, and Khoosroobag. In this last named place in 1869 was held a grand Fancy Fair and Raffle in aid of the building of the new Roman Catholic Cathedral, as well as the Railway sport, where I had the pleasure of witnessing the grand folks of Allahabad—both Christians as well as Natives were in full *gala*. The fort of Allahabad which is very extensive was built by Akbar and is much improved now by the British, it rises from the steps of the ghaut of the river Jumna, and is worth to be visited. The Jumna Bridge nearly half a mile in length and three-storied constructed by the Railway Company is one of the grandest piece of art and skill of the modern times.

The nuns of Bankipore, who are renowned for music, drawing, and fancy works, have a branch Convent in this place, which is situated on the banks of the river Ganges. The sight of the river from the Convent is very extensive and romantic. The ground of this Convent is much more extensive than the premises of Entally Convent of the Loretto nuns in Calcutta. There are many fruit trees in the enclosure of this Convent, by the sale of the fruits of which the nuns realise a good bit of money. I was told that in this Convent grounds used to be formerly a gun powder magazine of the Government who sold them to Dr. Hartman the late Bishop of Patna; and this prelate with a few alterations turned them into a Convent.

21. I went from Allahabad to Cawnpore, which is a great mart of several sorts of Indian articles. The object that attracts the attention of the traveller there is the nice little garden, in the centre of which is the well known Memorial Well which marks the spot wherein the European ladies and children were buried after being masacred by the Rebels in 1857. The fruits of Cawnpore especially the goavas are very delicious; as well as Cawnpore is renowned for the manufacture of saddlery, harness, and gloves. At Cawnpore I crossed the river on the wooden bridge, and by the branch railway line came to Lucknow which is about 46 miles to the north of Cawnpore.

22. If there is any city in India which can be called the most handsome it is the city of Lucknow which was founded by Lachhman, the brother of Ram, and is situated on a slope. There are many beautiful buildings both public and private, spacious and clean roads paved with *lanhar*; very many beautiful promenades. The quarters called Cheenibag, Hazratbag, Kaisarbag, (king's quarters) and Husenabad have a fine appearance. The entrance to the Kaisarbag is very imposing indeed. Perhaps there is not anywhere such a beautiful large and picturesque garden as the Banaraseebag or Wingfield's Park which is most magnificently laid out with various indigenous and exotic plants, shrubs, trees, bowers, parterre, beds of annuals, &c. The rose plants in this garden are of the size of trees loaded with roses of the largest size—one tree alone produces a cart load of flowers. Next in beauty is the garden belonging to the Raja of Pattiala. Dilkhusabag is a magnificent large park adorned with various kinds of trees, the sight of which really gladdens the heart of the beholder. Towards the east end of the Banaraseebag is the La Martiniere College, which is one of the best buildings of Lucknow, in the centre of this immense building on the ground-floor is the tomb and monument of General Claude Martin, a Frenchman by birth, who was in the service of the King of Lucknow and who has left a great sum of money for the education of Christians, Mussulmans and Hindoos. There is another La Martiniere College here in Calcutta, and a third one at Lyon his native place. How that man gathered so much money is a wonder.

There are many large and magnificent Immambaras, Mosques-or Musjids in Lucknow, with beautiful gardens in the front. The magnificence of this city is accounted for by its having been the place of a Viceroy under the Mogul Emperors of Delhi, (Lucknow was once Viceroyalty in Oude; Moorshedabad another in Bengal; and the third was Hydrabad in the Deccan), which afterwards had become independent after the Mogul Empire was broken up.

In Lucknow there are hot and cold water himmam or baths similar to those in Constantinople, and other places of Asia Minor. I was invited by a himmami to have a bath in one of these, which treat I declined to enjoy on the score of the weather being too cold.

There are two Catholic Churches in Lucknow—one in the Cantonment alongside the Dilkhusabag for the military, and another in the centre of the city for the civilians—They do not possess anything worth mentioning. There is now a branch Convent of the Loretto nuns from Darjeeling for the education of young ladies. And though Lucknow is a great place with many Christian families residing there, yet there is no Catholic School or College for the education of young men that I am aware of.

23. After having satisfied myself with the beauty and sceneries of Lucknow I returned to Cawnpore, and there I took a ticket for Agra—which, as a city, is very dusty, and in the rainy season muddy, and has a very poor appearance. But some of the modern buildings, and some of days gone bye are grand. For instance the Catholic Cathedral, (but not the Bishop's Palace which is a miserable old two-storied house); St. Peter's College, the Convent; and among the old buildings, can be mentioned in the first place the big marble Mosque called *Motee Musjid*, or Pearl Mosque. This musjid was built by Shah Jahan in 1656. It occupies one side of a court, 100 feet square paved with marble and surrounded by a beautiful marble cloister elegantly carved in panels. Its front is 142 feet, the depth 56 feet, with intersecting arches and groined roofs all of pure white marble with ornaments of the simplest and chastest description. It affords accommodation for 600 worshippers. This mosque so pure and stainless, revealing so exalted spirit of worship could be turned into the best Christian Cathedral

by raising a marble wall towards the east side where the Mo stand to pray facing the west end, and by opening the gate towards the south side, and placing an altar to the west end. This beautiful and pearl-like Musjid is within Fort. The latter is situated on raised ground and was formerly the residence of the Emperors, it is very extensive, surrounded by high and circuitous walls of red sand-stone. It contained within its precincts pretty low roomed houses for the emperors, his harem and courtiers; tanks, gardens, etc. In the old times it must have been impregnable; but the art of modern warfare and European Krupp and Armstrong guns would find no difficulty in breaking and demolishing them to the level of the ground. Within Fort there is a beautiful house called *Shish Mahal* or Palace of Glass, the chambers and passages whereof are adorned with thousands of small mirrors, disposed in the most intricate designs. Within these fairy precincts lies the garden, still overgrown with roses and jasmine vines, in the midst of which fountains play. There is a court paved with squares of black and white marble, so as to form a pachisi-board. This game resembles baggammon, but instead of ivory pieces being used, it was played on this colossal board by Akbar and his wives, or eunuchs, with grooms who trotted from square to square as the moves were made. About this place there are curious underground passages with fountains of water, where the ladies of the harem used to amuse themselves.

Outside of the Fort there is a big musjid made of red sandstone and towards the river on one side there is a building and garden called *Etma-dowla*, now quite neglected. But the grandest building and the beauty of the city of Akbar is the immortal *Taj Mahal* which is about a mile to the east of the Fort, and was constructed by the Emperor Shah Jahan as a monument for his wife Noor Jahan (the name of this lady was Arjimand Banoo, who was also called *Noor Jahan* the light of the world, on account of her beauty). It must have taken a long time to construct, and must have cost crores of rupees to beautify it. They say that 20,000 men were employed incessantly on it for 22 years; and that it had cost 3,000,000 pounds, or three crores, of rupees. And it will appear no exaggeration if you consider the costly materials, namely, besides the immense quantity of white marble, other twelve kind of precious

The dome of the Taj contains an echo very sweet, pure, and prolonged, and any musical note uttered by the voice floats and soars overhead in a long delicious undulation, and fades away very slowly.

The dome of the Taj with its minnars, two side buildings, the gate work and the garden present a beautiful aspect to the beholder. The dome was studded with precious stones, but for sometime the Mahratta Chiefs had taken Agra, their men extracted these stones, and what was remaining European thieves or soldiers made away with them; but the authorities have coloured those holes where the precious stones were, in order to give the same appearance which the costly stones presented.

I may remark here that excepting the costly materials and artistic works, the beauty of the Taj consists only in the outward symmetry, but it is not to be compared with St. Peter's Church which is one compact building, having the length of 730 feet, width 520 feet, the height of the interior pillars being 178 feet, and the height to the top of the Cross, 518. Its erection occupied 111 years, and cost twelve millions pounds sterling. Its interior is immense and lofty, its golden ceiling shining with gold, its bronze and marble columns, marble and bronze statues, mosaic tablets and mosaic altars and other objects of art so well combined that when one enters it he is lost in the vastness of its size: and he imagines that the inner roof is the azure canopy of heaven studded with brilliant stars—broad, lofty and expanded on all sides. Nor is it wanting in the exterior symmetry, as the semicircular callonades on both sides in front of the Church, and the two gigantic fountains with a central Egyptian lofty obelisc borne on four bronze lions in front of the Church or piazza render the entrance of the grand building uncommonly imposing and grand.

The Secundrabag garden and the tomb of Akbar come next to the Taj and Moti Masjid in beauty. This place is about 8 miles to the south-east of Agra. The monument is made of red sandstone intermixed with marble, around which there are rooms of the same materials. This tomb is in the centre of a very extensive walled square orchard about 2 miles in circumference, where among other fruits you get very sweet and juicy oranges.

It was about one P. M. when I came to see this place, and being very thirsty I bought some oranges, which were really very tasty

and juicy. There is in the vicinity of Secundrabaugh another beautiful garden called Arambaugh—or Rambaugh—almost of the same size and beauty as the Taj garden. With regard to private buildings I saw only one nice house which belongs to a native, and it was called, if my memory does not fail, Rampersad's palace.

Among the Catholic institutions St. Peter's College is better and more extensive with fine spacious grounds and more symmetrical than St. Xavier's College here. Attached to it to the west side are the buildings of the nuns, of which I cannot say anything, as I had not the pleasure of seeing its interior arrangement. The Cathedral of Agra has lost its charms since that of Allahabad was made, though it is a fine big arched building with a lofty handsome tower. The church has three aisles, and two long and spacious wings on the south and north side of the sanctuary, both facing the middle altar. The Convent community occupy the northern wing while hearing mass or attending the evening service. There are also four other altars on the side aisles opposite the walls besides the three main altars. The church is adorned with some good paintings and other objects of art. I was told that notwithstanding the handsome contributions of the Filose's family and others, almost all the funds of the Agra Vicariate were exhausted in the erection of this Cathedral, St. Peter's College and the Nunnery. I happened to be on a Sunday, and the Cathedral was pretty well attended; the singing, too, of the school children in the morning and in the evening, as well as the sermon of the Rev. Fr. Conrad were good.

To the south-east between the Bishop's house and St. Peter's College there is a small village or busti called *padree tola* inhabited by the Native Christians. If you except the abovementioned buildings and the old monuments, Agra's glory and importance have passed away.

In fact since the seat of Government of the North-West Provinces has been removed to Allahabad, Akbar's city has lost its importance in civil as well as in ecclesiastical matters, and has become a place of secondary importance, the Catholic institutions too have lost a great number of their pupils. In fact, Agra or as it is called by the Mahommedans Akbarabad with the exception of those things mentioned above is not up to Lucknow, Benares or

Delhi, which have a better aspect, and possess better private houses and shops. But of late Agra is become the central point of the different Rajputana State Railways, hence great deal of goods and merchandize are carried to and from Agra; and many new buildings are being raised in connection with the Railway.

From Agra I went to Delhi which is 139 miles south west of Agra. *Delhi* was the name of some ancient ruler of that place. Another name of Delhi is *Indraprestha* or *Inderput*. The Mussalman name of it is *Shahjahanabad*, because the modern city of Delhi was founded by the Emperor Shah Jahan in 1631. Delhi has a circumference of about 7 miles, it is protected by ramparts, bastions, and is entered by 11 gates respectively called, Cashmeer gate, Lahore gate, Delhi gate, Ajmir gate, &c., while the vestiges of ancient Delhi on the east bank of the river *Jumna*, consisting of ruins, tombs, gardens, serais, and palaces, cover an area of about 30 miles in circumference, and present a remarkable scene of desolation. Something like ancient Rome which in the time of Augustus comprised an immense area of land and contained over three millions of inhabitants, and now lies alongside the modern city of Rome intermixed with fallen and dilapidated buildings and monuments, amongst these lie prostrate even the golden palace of the Caesars, upon which cabbages now grow.

Delhi is situated upon a slope and has some nice promenades about it. Many of the principal streets of Delhi are large and ornamental, and especially that one of Chandni Chouk which is intersected by an aqueduct and where there are some neat looking houses and shops. The Palace of the Mogul Emperors was within Fort on raised ground, the apartments of which were formerly all inlaid with precious stones—but now they have only the colour of those stones, they having been extracted by the English soldiers. Notwithstanding this they present a beautiful aspect to the spectator. All the rooms of the Palace are situated in one range distributed as follows, on the north side were the apartments for the Emperor and his courtiers, those on the opposite or to the south side for the females; a veranda extends all along these apartments; which is said to have been surrounded by *purdas*.

Towards the north of the Emperor's apartments there is a small mosque which resembles a Christian private oratory made entirely

of superfine white marble, exquisitely finished. Hard by there is the Sheesh Mahal or crystal rooms similar to that of Agra which were intended for a summer house. While the writer was inside of that mirror room his person was reflected by each of its numerous mirrors.

When you have seen the above and are proceeding towards the gate, you come across a beautiful spacious court-house called *Adalat*, the roof of which is supported by fine pillars, the pavement beset with mosaic work, while the roof was inlaid with precious stones in various designs. In the centre of the hall is the so-called *peacock-throne* which was inlaid with the most precious stones representing a peacock, bird of paradise, fruits, flowers, &c., very attractive and elegant indeed. Leaving the court you come to another beautiful two-storied building called *Nowat-khana* or the musicians house. Between all these buildings there used to be canals, gardens, &c., which are now filled up.

Besides the above Delhi possesses a very fine and spacious masjid called *Jumma Masjid*, which they say was built by Shah Jahan in 1620, at the cost of ten lacs of Rs. or 100,000 sterling; its erection took 10 years. It is of an oblong form, 201 feet in length and 120 feet broad, and surrounded by three superb cupolas of white marble. This Masjid is situated on a small rocky eminence, overlooking the city. The court, a square of 450 feet, is paved with red sand stone, and is entered on each of the three sides by a handsome sand-stone gateway, approached by a magnificent flight of steps. In the centre of the quadrangle is a marble reservoir for water.

There is also a very splendid garden near the Railway station called the *Queen's Garden* containing a small Menagerie, where among other plants I admired especially large size roses. As also a fine extensive building wherein the Darbar is generally held by the Viceroy.

In the old city about 13 miles distant among the ruins is the famous *Kutab-minar*. This is a very lofty column or monument built by an Emperor of that name of the Afgan or Pathan dynasty. The celebrity of this monument consists in its height and peculiar style of architecture, only to be appreciated by scientists. This column is divided into five stories by heavy balconies; its

height is of 240 feet ; the base is 50 feet and the summit 13 feet in diameter ; the summit is reached by 375 steps, from where a magnificent view is obtained. The lower-story of these balconies is 94, 11 inches in height, and the upper-story 22f., 4 inches ; The length of the 2nd. story 50f. 8½ ; the 3rd is 40f. and 9½ inches ; the 4th 25f. 4 inches. The old cupola being considered a sixth story.

The Delhi goldsmiths are as famous for the delicacy and beauty of their works, as the Cuttack silversmiths are renowned for the beauty and finish of their silver articles.

There is a pretty large Catholic Church near the Railway station for the military as well as the civilians, the chaplain of which was very kind to me ; and it was he who showed me the several quarters of Delhi.

I was told by an intelligent Native gentleman. that it was in Delhi and under the Pathan invasion and occupation that the Sanskrit language began to be broken up, as those rude pathan soldiers being obliged to buy several articles in the Bazaars, and their tongue not being accustomed to pronounce the polished Sanskrit words and phrases began to cut and clip them. They also mixed some words of the Persian and Arabic together, as the mild Hindoos for fear of their swords were compelled to pick up any how the words which were uttered by their conquerors. Thus gradually sprung up the Oordoo or Hindustanee language being a mixture of Sanskrit, Persian and Arabic. The same befell the Latin language, when the barbarians of the several parts of Europe harassed the Romans and ultimately conquered them. The former could not pronounce the refined Latin words, and hence they began to clip and cut the long Latin words, and at the same time they added some words of their own language : and the proud Romans for fear of their swords and the *baton* were compelled to adopt the broken sentences of their victors. Thus Latin was broken up and from it sprung up the Italian, French, Spanish, Portuguese, &c.

The manufactures of Delhi, for the most part, refer to the ornaments of life. Gay scarfs, embroidered shawls, pictures of buildings, jewellery, miniature paintings in ivory, swords, shields, ivory chess-men, horse and elephant trappings, &c., are obtainable in any quantity and at reasonable prices.

Notwithstanding that Delhi has been the seat of such a mighty Mogul Empire, as well as the ingenuity of its inhabitants, it is said that there is a great deal of indigence prevalent in that vain city—hence the proverb '*Dilli ke Dilwāli, munh chiknā pet khālī*. The inhabitants of Delhi appear to be opulent, when in fact they are starving.

25 I left Delhi in the morning by the branch Scinde and Panjab Railway and went to Meerut which is about 43 miles to the north-west of Delhi. The European quarter of Meerut is very showy, nice clean houses, spacious kankar paved roads, and pretty little gardens along them. The native city of Meerut is walled round like Delhi. There is a very handsome and spacious church here built by Fr. Verallo (who some years ago was the Vicar of the Church of the Sacred Heart, Calcutta) altogether on a different and I should say better plan than the other military chapels constructed by the Public Works Department. This chapel is very elegant and well furnished with pictures. The house also of the Rev. gentleman is elegant and over particularly clean. Meerut is well known for its annual horse race and sweep, like Umballa is for its Derby sweeps. I often hear people say: "I will buy this or that article, when I get a prize in the Derby Sweep." I wish I could get one in order to cover the expenses of this little pamphlet.

26 I left Meerut in the morning and by a horse dāk reached Sirdhana at noon which is about 18 miles to the north-west of Meerut. At that place there is a magnificent church, an imitation of St. Peter's Church at Rome on a smaller scale. This Church has five aisles and a dome or rotunda projecting from the roof upwards. This nice church was built by the Begum of that place who had become a Catholic and married a Catholic Frenchman named Sombre, hence she is called Begum Sombre; she had likewise left a great sum of money for the Sirdhana and Agra Vicariates, as well as a lakh of rupees between the Calcutta, Madras, and Bombay Catholic bishops, for the education and supply of the priests. Among other objects of curiosity seen inside that church, her sepulchral monument deserves special mention. This monument, which is of pure white marble, executed in Rome at the cost of two lakhs and a half, represents the Begum sitting in the State-council with her Ministers by her side, deliberating on State business. It is a beautiful piece of art.

The *Palaco* of the *Begum*, together with her gardens front of it are much neglected. Her son *Dyce Sombre* married an English lady, and while on a tour through Germany with his death being burnt when sitting before the fire in cold season. His widow soon married another gentleman,—has, I believe, never been to India, but there is an agent of hers *Sirdhana* to manage her business, who sends her the income of the little principality to England.

There is a school or orphanage owned by the *Sirdhana* Catholic Church with a printing press attached to it; the orphans do the printing business and learn besides the trade of a carpenter, blacksmith, &c. Many books in *Oordoo*, or Persian, and *Nagree* have been printed in this press.

I remained there only about 6 hours, and as I was shivering through cold for want of warm clothing I returned back to Meerut in the evening in order to avoid catching fever, although the priests pressed me to pass the night there.

27. In the early morning I left Meerut and came back to Delhi and thence to Agra en route to Gwalior. From Agra to Dholpore, about 37 miles, I travelled by the railway, and from this to Gwalior, about 40 miles, by the mail cart, which (mail cart) cost me only 3 Rs., whilst to go by the horse carriage from Dholpore to Gwalior costs from Rs. 16 to 20, and besides the mail cart arrives two or three hours earlier, and is accompanied by a sowar or horseman with a naked sword to guard the mail cart all the way from Dholpore to Morar post office station. This precaution was necessary then as there was no railway, but now I hear there is a train running from Agra to Gwalior. On the way from Dholpore to Gwalior the traveller comes across many sand hillocks—which were formerly the shelter for thieves and *dacoits*, who used to plunder the travellers and often murder them. There is great deal of sand-dust all along the way. It was one o'clock after midnight that the mail cart left Dholpore station, and at 5 in the morning reached the Morar post office. As in that place I could not get any conveyance, I walked down to *Lashkar*, which is the residence of the Maharaja Scindia, and so called the new city of Gwalior. But this morning walk of 5 miles from Morar to *Lashkar* warmed me and drove away the chill of the night and severe cold and damp,

from which I had suffered very much for want of sufficient covering. At Lashkar I was putting up with a family who very kindly entertained me and showed me all the places of interest. Gwalior comes either from *guala* cowherd, and *or* ward or district; Gwalior therefore would mean the place where the cowherds used to graze their cattle; or it comes from *gual* cowherd and *garh* castle or hills, or *ghar* house; according to this Gwalior would signify the place where the cowherds had a group of mangers for their animal* To the north of the city is the Gwalior Fort garrisoned by British troops; lower down to the south lies the city of Lashkar, and to the east the old city of Gwalior; and further on to the east is the Morar Cantonment. The city is called *lashkar* or army, because the Maharatta chief, who conquered that part of Rajputana, had his camp pitched in that spot, and as the army is called *Lashkar*, at first it became the place of the troops, and subsequently the residence of the civilians and shop-keepers, or a city. Now, from the top of the fort, which is on the top of a mountain ridge two miles long and a quarter of a mile broad, you have a most magnificent view of Lashkar, old Gwalior, and all the surrounding country. To the west side of this mountain there is a very long decent leading into a valley which is called "the happy valley" on account of its charming view. All the way along this descent there are huge statues of Hindu gods cut out from the rock. The city of Lashkar contains about 200,000 inhabitants: it is a nice place, the bazaars and shops have a very neat appearance, and the roads are very clean. There are several pretty good buildings; the water is brought into the city from several miles from the mountain reservoirs. I visited some very fine private gardens in Lashkar; the city abounds with flower and fruit trees. The roads from Gwalior to Morar, and from Morar towards the Dholpore road a bound with avenues of lofty and shady trees which are very nice and picturesque. The Maharajah has two palaces, which were built some years ago; but a third one has been built only lately, under the direction of Major Sir Michael

* It seems that the title of the Raja of Baroda Gackwar is from similar origin, namely Gackwar comes from *gde* or *gou* cow, and *coomar* prince (the sons of the rayas are called *raj-coomar*) and hence Gackwar means the prince of herds and cattle. Of course in the ancient or patriarchal times these were called princes or powerful chiefs who possessed great numbers of cattle, as it is mentioned of Abraham and Job who were considered princes or powerful heads of families as they had great many cattle and men.

Filose, in a place called "*Fulbagh*," the garden of flowers, and is called by the name "*Jye Inder Bhowan*," or the "*Illustrious palace*." The entrance to this new palace is very grand indeed : it is entirely surrounded by iron railings ; all round the palace are gardens and artificial tanks and fountains—very pretty. The whole *rajbarre* comprises several miles of ground walled all round. The palace itself is a square stone building, spacious and lofty, ornamented on the top by several small domes ; on one side of it there is the *Darbar hall* 100 feet long, 50 feet broad, and I think 40 feet high,—it is very costly, beautiful and gorgeous. The inner roof has been built on the plan of *St. Peter's Church* inner roof at Rome, with beautifully gilt ceiling work. All along the staircase, from the ground-floor to the hall, there are crystal railings shining and handsome ; there are on the walls of the hall four very large mirrors, and from the roof are hanging four huge glass chandeliers, in the four corners of the hall are four big *candelabras*, and on the floor is spread a very pretty large carpet, all one piece, all which render the place very brilliant and agreeable to the sight. Inside the palace, in the centre, there is a large and spacious courtyard with the most magnificent shrubs, flower and evergreen trees, with fountains very agreeable to look at. The Prince of Wales, who must be a good judge of buildings, as having visited the whole of Europe, was quite enchanted by the sight and beauty of the palace, its garden and fountains, when he visited it ; which delighted the Maharaja Scindia, and I was told on good authority that the Maharaja, in appreciation of his work, made a present of a lakh and fifty thousand rupees to the architect Major Sir Michael Filose, and has promised, I was told, to give fifty thousand more when the new buildings, which are in the course of construction to the east side of the palace, are completed. It is worth the trouble to have a look at this abode. Up to this time the *rajbarre* only is lighted with gas, and I dare say it may be extended hereafter to the whole city. There are three churches—one in *Morar*, one in the Fort, and one in the compound of the Filose's family, and about 250 native Christians.

After having spent a few days in Gwalior I came back to Agra in the same way and took a ticket in the *Rajpootana railway* for Jeypore. The founder of Jeypore was a Rajput chief

or raja called Jey Sing, and after him the city is called Jeypore, or the place of Raja Jey Sing.

From the artistical and symmetrical plan of this city and from other buildings designed by him elsewhere it appears that Jey Sing was an accomplished architect. Now Jeypore is 145 miles to the south-west of Agra, and is reached in 13 hours. At the platform of the Jeypore station I was met by the gentleman to whom I was recommended for my short stay at that place, and who had promised me by letter to show me the places of interest; and who accordingly brought me in his tandem to his own dwelling which is just outside the wall of the city in the midst of beautiful and lofty trees, near the telegraph and post office. The following morning being Sunday, I asked the gentleman whether there was a Catholic church; he said that there was, and he directed me to the place; but although there is a nice little church, there was no priest, and every thing was shut up; but about 30 native Christians said the rosary. During the five days that I spent agreeably at Jeypore I accompanied the gentleman, both in the morning and in the afternoon, to visit the places of note. First we went in a hired carriage to see the city and different institutions and gardens of that place, afterwards we obtained the permission of the Maharaja to see both his palaces, viz., that which is within the town and another in a place called Amber which is about 8 miles out of the city situated on the top of a mountain.

The topography of Jeypore is much like that of Gwalior, all about that place there are many mountains and hills; the city of Jeypore, which is surrounded by walls like those of Rome, is a very large place, I was told that there are between three hundred and fifty, and four hundred thousand inhabitants. I have never yet seen either in Europe or here in India a more handsome and symmetrical city than Jeypore. Its outward appearance is very cheerful and lively; the houses are of two, three and four stories, regular, and fancifully painted. The roads are very broad, twice or three times broader than the broadest road in Calcutta, and have footpaths on both sides, nicely paved. The people about that place appear to be very gay and busy. In the middle of the city there are two central places or beautiful spacious squares or piazzas, from each of which four nice broad roads branch off. In the

midst of these squares are handsome lofty fountains, and around them people sell all sorts of fruits, vegetables, sweetmeats and other articles. The city, like Calcutta, is well furnished with water pipes and gaslights : the lanes also are very regular and clean. Somewhere in the centre of the city there is a very lofty and beautiful tower. The story is that some former Rajah of Jeypore had built it so high in order to see from the top of this tower a favourite creature of his. The city possesses many very fine buildings and institutions. There are several nice private gardens, but I visited only two public ones—the first is called *Rāmnivās*, (the rest-giving dwelling—comes from *araram* and *nivas*, *aram* rest, and *nivās* dwelling, which is shortened into *ram-nivas*), which is much bigger and extensive than the Eden Garden at Calcutta, beautifully laid out on the European or English plan. Here I admired large sized roses, luxuriant annuals, and most gay creepers. The garden is lighted with gas, beautiful seats about, and the walks tortuous and broad. There is within the enclosure of this garden an aviary where I admired nice birds with handsome plumage. But the tigers and lions are kept on one side of the city—big, powerful, and ferocious looking beasts—about ten in number. One of them was so wild and ferocious that he made from his cell two springs at me with open jaws and outstretched claws; but the iron bars did not allow him to do me any harm. The other garden called *Sukhnevās* (comfort-giving residence) is to the east end of the city, down a flight of about 300 steps; it begins at the foot of the ghāt and gradually ascends up to the hill, making a second and third terraced garden. This garden is a grove of several kinds of fruit-trees very lofty and shady, traversed by archeducts and springs, which all combined together, render the spot very cool and agreeable. The Rajbaree of the Jeypore Maharaja comprises one-fourth of the city itself, very extensive and several miles in circumference; within the Rajbaree there are several beautiful buildings, most magnificent fruit and flower gardens, large tanks, spring, and fountains which all render the spot most delightful to the sight. The palace is seven-storied, very lofty and extensive, each story or compartment is called by its respective name, such as *Shishmahal* (house of glass) *Mukutmahal* (heavenly apartment) &c. From the 7th story one can view the whole city. But the palace which I like the most is that one of *Amber*, 8 miles out of the city, situated

on the top of a mountain, perhaps one thousand and odd feet high from the level of the ground. In order to see this place I got an elephant sent by the order of the Maharaja, which took me and the party to that place in about 2 hours through the tortuous roads and windings of the mountain. On our way to the palace we passed through delightful and lofty mountains on both sides of the road, and beautiful valleys. We alighted from the elephant when we reached the front of the palace, and went on foot visiting the several apartments of the old residence of the Jeypore Maharaja. The Durbar Hall is a very spacious and strong building, supported by nice columns of Jeypore marble artistically carved; the floor is also of marble, and the whole building is nicely cemented. Leaving this we passed across to a long range of apartments, rooms, and parlours very gorgeous indeed, the walls and floor of which are of marble, all studded with glasses and crystals of different colours, and this long range of rooms goes by the name of *Shishmahal*. In one of the courtyards in front of *Shishmahal* there is a pretty small fruit garden, the trees of which were loaded with fruits. I desired to pluck one fruit and eat for the sake of novelty, but was not allowed by the men, who told me that only the Maharaja eats the fruits of this place. However before leaving that delightful and lofty place we had a nice picnic in one of the rooms of *Shishmahal*; and then left the place quite satisfied with all that we had seen: but this visit to the mountain palace cost me a good deal, as I had to give rupees to several of those men who had accompanied us there. Here I may mention that in those parts of the country Jeypore and Gwalior good many camels are used for carrying loads and carts instead of horses and bullocks,

Jeypore is famous for enamelled works of great finish and beauty. I visited the Institute of enamelling works, and saw many hands were engaged in several sorts of works of this description: and there were some beautiful specimens of works executed by them. I was tempted to buy one or two small objects, but gave up the idea of doing so on account of the trouble of carrying them with me from place to place.

28. After the return from this last-mentioned place, I left Jeypore in the afternoon and came back to Agra and then to Allahabad where I took a monthly return ticket for Bombay and back. The train

reached the Jabbalpore station in the early morning ; this place appeared to me very picturesque and nice ; I could see from the station many beautiful hills and trees about the neighbourhood. There I had to change carriages and bring my luggage from the East Indian Railway carriage to that of the Great Indian Peninsular Railway ; but the carriages of the 2nd class of this Company are very miserable, perhaps little better than those of the 3rd class on the East Indian Railway. Even the 2nd class carriages of the East Indian Railway are better than the 1st class carriages of the Great Indian Peninsular Railway ; you are shut up in these Great Indian Peninsular Railway carriages for about two days, full of sand and coal dust, without having the chance of washing your face and hands. I think this stinginess on the part of the railway authorities of this Company towards their 2nd class passengers should be done away with, as there are very few who travel by the 1st class, but generally respectable people engage the 2nd class carriages. Then there is another nuisance, that when there are many 2nd class passengers no extra carriages are put on, but passengers are all huddled up in one or two compartments, and packed like sardines without having space to stretch their legs.

Now, when you leave Jubbulpore and proceed towards Bombay you come across for miles and miles of arid land where nothing but wild plants grow. This vast and extensive tracts of country present a very desolate aspect. People complain of famine and scarcity of food ; I think if these tracts of land were utilized and cultivated they would afford food to millions. On these lines, however, there are some pretty stations adorned with shrubs and plants ; among other flowers and annuals I admired very much the *Euphorbia Bojeri*, and *Geraniums*, which thrive wonderfully towards that side, and are loaded with plentiful and attractive flowers. From Igatpuri station to Kasara, a distance of 10 miles, you come across many ghauts or mountain passes, winding their tortuous way now up and then down. I counted about 13 tunnels through which the train passed—you will be surprised to see a train coming up a hill, while you are some hundreds of feet below it in a perpendicular line ; then another going down a valley, while you are many feet above it. In short you have to cross this distance of ten miles through several zig-zag windings. From Kasara up to Bombay a distance of 75 miles the train

passes through many tortuous viaducts, some smooth and levelled, some bridged over the rivers and marshes.

Certainly to have effected a passage for the iron horse through all these rocks and rivers, hills and valleys must have taken long time, cost a great sum of money, and required very skilful engineering.

I reached Bombay at about one o'clock P. M., and the first thing that I did, after my arrival in the place of my short sojourn, was to take a good showerbath in order to refresh myself and remove from my person all the coal dusts I had contracted in the way.

The meaning of this word Bombay some derive from the Portuguese words *Buona bahia* good harbour. But the natives of that place told me that in the native language Bumbai means a fishing pond; and I believe this to be the correct meaning, as really it was a fishery seashore before the Europeans occupied and beautified it by different buildings. To Bombay belongs a group of small islands, called Salsette, Colaba, Chinchpoojly, Malabar and Parell Hills. All these jointly form the capital of the West. The entrance to Bombay by land or by the G. I. P. Railway is Byculla, where all the principal Hotels are situated. From Byculla station to the Fort, where all the principal Government buildings are situated is a drive of half an hour; at the south-east of the Fort is the landing harbour called Apollo Bunder.

In Bombay I met with very kind and courteous friends who treated me well, and especially one of them very kind and jovial as ever, with the greatest sacrifice of his time and his own responsible work, volunteered to show me the several places of interest of that great metropolis of Western India.

Now the Island of Bombay has several quarters, for instance the Fort, Colaba, Byculla, Girgaum, Mazagon, Upper and Lower Mahim, Malabar Hill and Bandora; this last named island is united to Bombay by a causeway; and I was told that all these quarters form the Island of Bombay, and have 700,000 inhabitants, and thus Bombay is the most populous city next to London in the whole of the British dominions whether in Europe or abroad. But from a later census of the British Indian cities it appears that Calcutta beats out Bombay in population, the following will show—Calcutta, 832,129; Bombay, 644,105; Madras, 397,552; Luck-

now, 281,779 ; Benares, 175,188 ; Patna, 158,900 ; Delhi, 154,417 ; Agra, 149,008 ; Allahabad, 143,693 ; Bangalore, 142,513 ; Umritsur, 135,813 ; Cawnpore, 122,770 ; Poona, 118,886 ; Ahmedabad, 116,873 ; Surat, 107,149 ; Bareilly, 102,982 ; Lahore, 98,924 ; and Rangoon, 98,745.

Bombay is a sister and rival city to Calcutta ; of late there have been raised in Bombay many Government buildings and institutions on a large scale, as in Calcutta. The Fort is the best place for handsome and big buildings, shops and public monuments : towards the west side of the Fort are all these grand monuments, and this spot is called the Esplanade, and about that side they have a sort of *maidan*, perhaps one tenth part of the Calcutta *maidan*. In that part of the Fort called Elphinstone Square are all the Banks and greatest houses of business. Bombay seen from Malabar Hill is very charming and picturesque. This place, *viz.* Malabar Hill, is a sort of promontory, and there all the European and some of the native swells of Bombay reside, and there also is the Governor's residence—not a palace but a goodly house. Malabar Hill is to Bombay what Chowringhee and Ballygunge and Park Street are to Calcutta—lovely houses with handsome gardens.

In Bandora Island they have a few summer houses. This place is very nice and picturesque, full of cocoanut and betelnut lofty and green trees ; and so are Upper and Lower Mahim. These places reminded me of the Island of Ceylon, nice and green, where the rays of the sun seldom make their way. Bombay has beautiful and open harbours, and the strand of Bombay where goods are shipped and kept is like that of Calcutta ; there are many godowns and store houses, and a great deal of business is carried on there. A great many ships lie in the harbour of Bombay. But I did not see there many bullock carts like ours in Calcutta. Bombay is traversed by the tramways through the main roads and thoroughfares, and it is very cheap to go by these tramways. The native parts of the town are also very handsome ; there are fine roads and very many houses of five stories. People here, especially the Parsees, have a much more bustling and business-like appearance than the Bengalees of Calcutta. The Parsee women, nicely dressed, are to be seen every where, and they go walking about like the Christian ladies, not only of the lower orders but also of the upper classes. In this respect the Parsees are better

civilised than the Bengalees. In Bombay there are no public gardens such as Calcutta has Botanical and Zoological gardens, Tank Square, Beadon Square, Seven Tanks and Eden Gardens. There is in Bombay one called Victoria Garden, but that does not deserve to be called a garden of any note. The fanciful leave plants called crotons had almost disappeared from my sight when I visited the beautiful gardens of Hindustan, as the soil of Upper Provinces, Lucknow, Delhi, Benares, Agra, Gwalior, Jeypore, &c., is very dry and unsuited to the growth of crotons. But here in Bombay again they made their appearance where they thrive well just as here in Calcutta, whose citizens are mad after this Australian plants. Likewise although there are many churches, especially Catholic, yet they are simple and small buildings ; but I was told that in Bombay Portuguese Catholics alone number 30,000, besides those of other nations. But the Catholic institutions there in Bombay are grander, such as St. Xavier's College which is an ornament to Bombay, in a very conspicuous locality, from the top of the tower of which I had a very nice view of the whole of Bombay ; the Byculla Male Orphanage is four storied, and is a very extensive building ; again in Bandora there are the native male four-storied orphanage and a large three-storied Convent of the Daughters of the Cross ; besides many other houses kept by the nuns for the education of the girls.

29. I was told that there are about 100 thousand Parsees in Bombay. They originally come from Persia after the defeat of the Persian army under Yezdezird by Calif Omar, who and his successors Mahmoud de Gienovide and Shah Abbas and others began to persecute the Persians on account of their religion. The result of which was that the great mass of inhabitants were converted to the religion of Islam. A very small number still clinging to the ancient religion fled into the wilderness of Khorassan, or the island of Hormuz. Some of them at present inhabit Yezd and Kirman and are settled down on the ancient soil of their race. While others who preferred emigration in order to avoid endless tribulations inflicted upon them by the conquering race emigrated towards the western coast of India, chiefly Bombay, Surat, Nawsari, Ahmedabad, and the vicinity thereof. Their general appearance is to certain degree prepossessing, and many of their women are strikingly beautiful. Parsees are recognized as one of the most res-

pectable and thriving people. They speak Guzerati language in the abovementioned places. Their original languages were *Zend* and *Pelvi*, ancient languages of Persia, which are now dead just as Latin and Sanskrit are now considered dead languages, but their religious books are written in *Zend* and *Pelvi* which are translated in Guzerati.

Their religious books are called *Zend Avesta*; the Supreme Being, or the creator of the universe is called *Hormuzd*; and the founder of their ancient religion *Zurthost* (Zoroaster), who is supposed to have been the contemporary of Moses.

The religious books of the Parsees were about 21 in numbers, but now there are only 3 existing. From these books and other traditions and facts we gather that the ancient Persians and the forefathers of the Hindoos were of the same family or tribe, and lived in the same place, and the religion of both was the Vedic religion or something similar, namely both these people had worshipped the elements of nature, especially the starry firmament, the sun, the fire and the water, under the names of Mithra, Varuna, Agni, Indra, &c. It seems also that in course of time there arose between them a schism in consequence of certain social and political conflicts: and then they separated from each other. Zurthost their reformer, therefore, repudiated idolatry, the worship of creatures, and deification of heroes, and adhered to the primitive belief of mankind, namely the one only God. Hence there is great similarity between the Zoroastrian and Mosaic as well as Christian religion. But unfortunately he taught that the elements, especially the stars, sun, moon and fire are the representatives of the power, goodness, and glory of God; and therefore they are to be revered. This reverence, then, to the above elements, terminated into a worship of the sun and fire by the followers of Zurthost. Now, that it is so, the following facts will shew.

There is in Bombay a Tower of Silence called *Dohma*. This tower is situated far from the habitation on a hill surrounded by trees. It is a burial ground of the Parsees. It has within its enclosure a deep pit which has communication with the sea, on the top of this pit there are iron gratings, upon which the corpse of the dead are placed exposed to be

dried up by the sun. The vultures devour the flesh, and the bones fall beneath the gratings into the pit from whence they are washed away by the sea. This is certainly a very unbecoming way of disposing off the remains of the departed. The burning of the bodies as Hindoos adopt is not so bad, as it reduces the body to ashes and prevents its rotting and infection. The most natural method however of disposing the remains of the departed is the interment, because it returns to the bosom of the mother earth, whence it had been taken. This shows that the Parsees believe the sun to be the divine being. The Zoroastrian religion degenerated into the worship of the sun in the same way as of other mankind (except the Jews) who all in the beginning, according to the book of Wisdom referred in the first part of this book, believed the sun to be the grandest element among the creation; they afterwards held that luminary as the substance of Deity himself. And hence the Parsees expose their dead to the sun.

Now, the sun is not visible at night, and often is overcast by the cloud, and therefore the Parsees in their temples or places of worship called *atash-bairam* keep what they call eternal fire as a substitute for the sun, and this fire is fed with sandlewood. For the same reason the Parsees are enjoined to face a luminous object—the sun, the moon, or the stars, and in the absence of them the fire—during their prayers. Although Parsees say that they do not worship fire, yet the foregoing facts clearly show that they hold fire to be the Divinity. And on that account they do not smoke, because they say that by smoking the fire is contaminated by the human mouth. In this they certainly err very grievously; because they cook their food with fire, by which act they unwillingly acknowledge that fire was made for the human service, as the rest of the elements were made for them who inhabit the earth—sun to give light, water to drink, air to breathe, earth to germinate, and so forth. In fact they all are destined for the benefit and use of man; hence they cannot be any divinity. But the Parsees will rejoin that their religious books *Zend Avesta* does not teach the worship of fire, but the worship of One Almighty Creator of the universe; while the elements especially the sun are only the symbol of the glory of God. That is true, and so in the beginning the nations held the elements to be the only representatives of the power, goodness, and glory of God, but afterwards

they lost sight of their Maker, and began to worship the elements themselves as gods. And the reverence paid by the Parsees to the sun and the fire is one of the relics of the creature-worship.

The Parsees do not eat any thing cooked by a person of another religion; they also object to beef, pork, especially to ham. Marriage can only be contracted with persons of their own caste and creed. Polygamy is forbidden, except when the wife in nine years time does not bring forth a child, then she may be divorced and another one married. Fornication and adultery are punished with death; but they do not believe in selfcastigations, fasting and celibacy. Although the Parsees have not altogether escaped contamination, and have adopted many superstitious ceremonies and notions of the Hindoos, yet they have always recoiled from the degrading worship of idols. They believe in the existence of Angels and their delegated power to assist and benefit man. The whole morality of the Parsees is comprised in three words—pure thoughts, pure words, and pure deeds.

30. Now let me resume the subject of the importance of the capital of the West. A few years ago the Bombites were boasting that Bombay being situated in a more central point of India, and being more thriving town in business and commercial enterprise, especially in the cotton market and shares, ought to be the capital of the British Indian Empire rather than Calcutta. Just at that time came the crash of the cotton shares (in which the Bombay Ladies had invested all their jewels) by peace being declared between the Southern and Northern States of America, which lowered again the price of cotton trade, and thus Bombay was bankrupt; and gave up its boasting of being the richest city of India. Then again the route of forwarding European goods to India through Kurrachee, and taking goods of Bengal Presidency to Europe through the Kurrachee line of Railway has told much on the commerce of Bombay, and G. I. P. Railway, as for the European vessels to land goods at Kurrachee port is nearer than that of Bombay; and it takes shorter time to bring goods from Kurrachee through Punjab to the North-West Provinces and Calcutta than through the long and circuitous route of the G. I. P. Railway. They say that after 20 or 30 years hence Kurrachee will become as good and thriving commercial Port as Bombay and Calcutta are, if not the only chief port of India.

31. I left Bombay by the evening mail train, much pleased with all that I had seen there ; but there was one place more to be seen on my way to Calcutta, and of which I had heard much, namely, Hazareebagh, which is about 281 miles to the north-west of Calcutta in the Chota Nagpore district. Accordingly I broke my journey at Muddapur, and thence I came by the branch railway to Giridi, where I engaged a carriage *dāk* drawn by 10 coolies, six of whom drag the carriage, and four from behind push it forward. These coolies are changed at 8 stations, and the cost of this is Rs. 25, which is paid to the Baboo at Giridi, besides some *bakhshish* to the coolies on the way, viz., one pice to each coolie at every stage. They generally reach Hazareebagh (a distance of 75 miles) in 24 hours. When you have left Giridi, for miles and miles you come across a range of high hills or mountains on all sides, and wild jungles, the scenery of which is very pleasing indeed. From Giridi the traveller comes to the Barrackur river, which is not bridged and is crossed with difficulty, and is 8 miles to the north-west of Giridi ; and proceeding onward you come to Doomri *dāk* bungalow 20 miles to the west of Barrackur river ; then to Bagodhar 14 miles, thence to Hazareebagh 33 miles. The coolies of this place push the carriage very well, as well indeed as if it was drawn by horses, and very often they shout loud in order to excite themselves. And about a mile before they reach a village where they are to be changed and replaced by other coolies, one of them begins to cry *Gārree àtā hai*, then another one repeats the same *Gārree àtā hai*, then all of them join in a chorus and shout louder and louder in an ascending tone thus *àtā hai, àtā hai, àtā hai*. This shouting, if I were allowed to say, would awake even a dead much more than the coolies who are to take their turn. After this shouting the coolies come out from different directions, and when the carriage arrives at the changing place they are there. I left Giridi at 6 A. M. and reached Bagodhar *dāk* bungalow at half past 9 P. M., where I had dinner (curry and rice and fowl cutlets very nicely made) for which I had to pay 2 Rs. At about ten o'clock at night I left the bungalow and immediately fell fast asleep, and was, as it were, "wrapt up to the third heaven" in sweet dreams, when all of a sudden I was startled by a great shouting and noise of the coolies ; and on my making enquiry as to its cause they told me that "another carriage had just passed us on its way to Giridi, and

after a few minutes the coolies of that carriage began to make a great noise, so we sent three of our men to enquire what was the matter with them. Our men were told that a big tiger had made an attack on one of their men ; that the tiger had missed his prey, as the man had just moved off from his place, and that the shock of the tiger sent the man under the carriage and he thus escaped, but that he was very much hurt ; the tiger jumped over the ditch on the other side of the road ; the great shouting of the men frightened the beast who fled away." In fact they brought the man who was attacked by the tiger to my carriage and placing him on the roof of the carriage, brought him to his village which is called *Ch-lanya*, six miles from Bagodhar, in the direction of Hazareebagh. The man was trembling through the shock he had received ; and when he had been safely placed to his seat my coolies proceeded and at 10 o'clock A. M. reached Hazareebagh.

Hazareebagh is not situated on a hill, but stands on table land 2,000 feet above the level of the sea. The station is a pleasant looking one, in spite of the barren country which surrounds it. The scenery is consequently far inferior to that of Tirhoot and Chumparun with their groves, gardens, and lofty trees. But then Hazareebagh being much more elevated has the advantage of a comparatively cool and pleasant climate. The station, though small, is very clean and healthy. There is a large Catholic church—too large at present for the military authorities have diminished the congregation by withdrawing the troops under an unfounded apprehension of the station's unhealthiness. Hazareebagh was originally destined for a military station and a sanitarium, so that there are barracks and bungalows of the uniform British cantonment pattern. Of Hazareebagh as a cantonment, therefore, I might say that if you have seen one British cantonment in India you have seen all ; for the likeness between them is perfectly monotonous. Though the arrangements of the buildings may be very comfortable from the English point of view, there certainly is nothing of art or variety about them in my humble opinion.

The Loretto Nuns have lately built a fine upper-storied house, which is the best building in the place ; and have many pupils from several parts of India. There is also a Novitiate of the Jesuit Mission of Western Bengal under the direction of Fr. De Vos, the late Vicar of the Church of the Sacred Heart at Calcutta.

32. One of my last visits, on my way down to Calcutta, was to Assensole, where I halted for a day ; and the little I saw of the station appeared to me very gratifying. The station seems to be very healthy : it is, they say, about 600 feet higher than the level of the sea ; here are some good houses, the scenery of the station is also agreeable. There is a nice little Roman Catholic Church, and alongside a Protestant one, perhaps a little bigger than the former. To the west of the Catholic Church the Loretto Nuns have built an upper-roomed house where they have opened a boarding and day school. The building is neatly finished. The Catholics of Assensole have to thank Fr. Jacques for the erection of their handsome chapel, which is very commodious and handsomely furnished with good pictures, mahogany pulpit which formerly belonged to the Moorgheebhatta Cathedral at Calcutta, and other objects. Here also the Jesuit Fathers of Calcutta have opened a house for the Jesuit scholars to go through their courses of philosophy and theology before ordination. The professor of these studies is the Rev. Fr. Multhaup, S. J.—This large scholasticate's building is nearly finished.

33. I left Assensole at nine at night and the mail train reached Howrah at six in the morning, where I halted and passed the day with a friend of mine. Howrah is the terminus of the East Indian Railway. Here is the Carriage Manufacturing Department. The premises occupy an extensive frontage and include accommodation for the passenger, traffic, and for the landing and discharging of goods and stores. Here and at *Sulkeah* are the Docks and Shipbuilding Establishments. Some of the Docks will accommodate vessels of the largest dimensions. There are many good barracks built to the north of the maidan of Howrah for the accommodation of the Railway employes, besides there are many other good houses belonging to the private residents of that place. There is a fine large Catholic Church built by Paolo de Gradoli an Italian Capuchin Frier, in 1832. After the Moorgheebhatta Cathedral in Calcutta this one is the largest Catholic Church about this place. It has one very handsome painting of the Immaculate Conception of the Blessed Virgin. It has a tower with a clock. It stands just on the river-side and is called "*The Church of Nostra Signora del bon viaggio*" or, The Church of Our Lady of Happy Voyage. Its present vicar the Rev. Medlycott, Ph. D. keeps it and its adjoining

house in good order, who has also a very nice collection of good books.

There are besides two other Churches, one belonging to the Church of England, and another to the Baptist community. Howrah being too near to Calcutta it has not got any schools of note.

Above Howrah is the village of Goosery, where are extensive Cotton Mills, which have been worked for some years with great success. The village to the south of Howrah called Seebpore abounds with several sorts of extensive Mills and Jute Factories; and in the village to the north of Howrah called Sulkea are the Salt Godowns; in Sulkea are also three or four Docks where the large sized ships and steamers are repaired and fitted up.

34. On the south-west side of Howrah are the Botanical Gardens. From the Hooghly Bridge to these Gardens is a distance of about $3\frac{1}{4}$ miles. The extent of the Garden is 272 acres, and it has a river frontage of exactly a mile. The Garden has, by the liberality of Government, been recently supplied with excellent driving roads, so that the whole of the grounds may now be gone over without leaving one's carriage. I was assured that the average monthly expenses for keeping this Garden cost Government upwards of 10,000 Rs. There are huge Banyan and Peepul trees, long avenue of Palmyras and Raffan palms; lofty Asoge, Mahogany, Teak-wood, and Debdar trees; most beautiful Australian Aurekeryas, Pines, Cypress, Evergreen, and other country and exotic trees and plants, as well as handsome, tortuous, and winding canals of water, which altogether present a most magnificent, picture-que, and romantic scenery, I dare say not equalled by any other garden in the world. There are most handsome and lovely flower gardens, beds of annuals, and creepers. The orchid houses are well stocked with several kinds of orchids which during the hot season especially present a gorgeous display of bloom. Perhaps nowhere else one can see such a great varieties of the most handsome Ferns of different shape, foliage, and color, especially those brought from Sikkim are the most delightful and showy. Near the orchid house is a fine new conservatory 200 feet long. The Gardens abound with plants of interest too numerous to mention here. Go and see. Amongst the benefits conferred on India by these gardens are the introduction of the Tea

industry into Assam, and acclimatization in British Sikkim of the Quinine yielding Chinchonas.

The Gardens are open gratuitously every day from sunrise to sunset. The authorities give free of charge young grafts of trees and shrubs for beautifying any public institution.

At the north of the Gardens was the Bishop's College, beautifully situated, surrounded by green lawns and stately trees, which has been now purchased by the Government and converted into a Training Engineering College.

Having enjoyed a little rest and the sight of the Botanical Gardens, I left Howrah and proceeded towards the city of palaces.



FOURTH PART.

NOTES.

On Calcutta and its Suburbs.

1. Calcutta is situated about 100 miles from the sea on the left bank of the river Hooghly—Between Howrah and Calcutta is the famous iron Pontoon Bridge, called "Hooghly Bridge." The width of the Hooghly river between the bank of the river Howrah side and the Armenian ghât on the opposite side is about 600 yards. Therefore the length of the bridge is 600 yards, and the width of the roadway 48 feet, with footsteps of 7 feet each in width on both sides—There are 14 pairs, or 28 iron water-tight pontoons, of 160 feet long by 10 feet, placed cross way from south to north upon which the bridge stands; the depth of the pontoons varies from 8 feet to 11 feet. These pontoons are moored both up and down stream by chain cables—the columns or the walls of the bridge are the strong iron girders, the height of which from the surface of the pontoons to the roof of the bridge is of 24 feet; the platform of the bridge is of timber. Between the pontoons there are several passages for the boats of any size; the central part of the bridge is opened twice a week to allow the big ships or steamers to pass to and fro the several Docks.

The bridge was completed and opened for traffic in October 1874. It cost 18 lakhs of Rs. When it was completed the news spread far and wide that "*Gunga mûe ke pet par pûl banâ hai*," and many natives from several places came to see it, and were astonished to see such an iron building floating upon the chest of the mother Gunga. When you are on the bridge you can well survey the sight of the river which is thronged with hundreds of European large sized ships and steamers, whose lofty masts indicate that Calcutta is a great port and emporium of commerce; the numerous floating country crafts of all kinds too convince the new arrival that Calcutta must indeed be a very busy mart. And when you have crossed this Hooghly Bridge and landed on the Strand of Calcutta, you are on the very onset struck by the imposing and grand buildings, the Mint and its several additional

houses, Port Commissioners spacious barracks, some handsome bathing ghat's buildings, huge godowns, &c., which are to be seen all along the bank of the river, beginning from the north where the Mint is, and ending on the south where the Eden Gardens begins. And if you add to the above the Port Commissioners' corrugated iron-roofed shades on the Jetties and immense quantities of goods carried to and fro the Strand, you will be convinced that you are in a place where really *ferret opus* in a grand scale.

The several Factories, however, Railway Godowns, and the Docks on the Howrah side, and the Port Commissioners' Store houses and shades on the side of Calcutta render the banks of the Hooghly river very unsightly and encumbered. So that there is no good and open promenade on the river side here as they have at Chandernagore or Serampore. For a good walk, therefore, towards the river you must go above the Eden Garden to the south of Calcutta.

2. The length of Calcutta along the bank of the river from Chitpore Bridge on the north to Kidderpore Bridge on the south is about $4\frac{1}{2}$ miles with an average width of a mile and half from east to west, that is from the river bank to the Circular Road which forms the eastern boundary. Beyond which to the east and south-east are the suburbs of *Narkoldangah*, *Sealdah*, *Entally*, *Ballygunge*, *Bhowanipore*, *Alipore*, and *Kidderpore*. The area of Calcutta is about 7 square miles. The length of roads in the town is about 120 miles.

Since about 15 years the roads of Calcutta have been much improved by footpaths on both sides where formerly used to be open stinking ditches as the outlets or passages for rain water, &c. Now they are shut up by the underground pukka sewerage and drainage work. In the main broad roads are the brick arched sewerage works, and in the lanes the earthen pipes which are connected with the main pukka drains. On one side of the road there are gas pipes which illumine the city at night ; and on the other there are pipes of unfiltered water for watering the streets, but in the middle of the road there are pipes for drinking or filtered water.

3. The filtered water is brought from Fulta about 2 miles above Barrackpore.

The water is brought this way. An iron pumping engine with crane draws the water from the river, which is first deposited in

six settling tanks of brick-work each 500 feet by 250 broad, 7 feet deep at upper and 9 feet at lower end ; then the water is made to descend into lower eight filter tanks each 200 feet long by 100 feet broad and from 5 feet 7 inches to 6 feet 1 inch deep, and these tanks have on top layers of fine and coarse sands, supported on a bed of pebbles below. The water after being thus filtered is received into a covered well, and from thence by means of large main pipe is conveyed to Tallah reservoir north of Calcutta which is $12\frac{1}{2}$ miles from Fulta, and from this latter place is brought in the same way to Wellington Square reservoir. The Wellington Square contains $5\frac{1}{2}$ acres of ground of which the reservoir covers $2\frac{1}{2}$. From here the water is distributed in Town by means of stand-pipes or Hydrants for convenience of people. I was told that the Water Works cost over 40 lakhs of rupees.

There is just now Tramway running through two of its great thoroughfares,—one from the Sealdah Railway station to the Metcalfe's Hall river side ; and the other from Cossipore Bridge to Lall Bazar. The principal landing places of Calcutta from the river side are Princep's Ghat, Baboo Ghat, Chand Pal Ghat, Armenian Ghat. The chief gardens in and out of Calcutta are the Tank Square Garden, Wellesley Square Garden, the Eden Gardens, Beaulon Square Garden, the Zoological Gardens, the Botanical Gardens, and the Seven Tanks Gardens.

4. The conventional divisions of the city are two—*Northern* and *Southern*—Bow Bazar Street, continued in a line from the Circular Road to the river, forming the boundary. The Northern portion, with the exception of the business portion to the north-west of Dalhousie Square, is almost extensively occupied by Natives. The streets, like those of most oriental towns, are narrow, and in some parts, the houses are lofty. A large portion of the northern area is occupied by bustees or native villages, covered with mud or straw huts, placed on the bare damp ground, crammed together without ventilation or drainage, often grouped round a tank or pond which receive all the filth, and is at the same time used for washing if not for cooking purposes. The houses of the better classes are brick-built, from two to three storied high, and flat roofed. There are a few really fine mansions belonging to wealthy native gentlemen. For instance in Chitpore Road to the east of the road there is a grand palace belonging to Sham Churn Mullick, and alongside

to the west of the road a really gorgeous large palace just completed belonging to Ashootosh Mullick. And not far from this in a lane called Pathareaghatta Street a large building which appertains to Maharaja Jottendro and his brother Surrendro Mohan Tagore, and just opposite to this on the other side of the lane a larger and more showy building the property of some other wealthy Baboo. Another beautiful large building belonging to Dwarkanath Tagore is situated in a lane which bears the name of this Baboo. But the grandest palace is in Muktaram Baboo Street belonging to Rajendro Nath Mullick. This palace has the finest marble Hall in Calcutta, to which is attached a handsome garden and menagerie. Baboo Ramapersad Roy possesses a grand large house in Amherst Street. Kalce Kishan Tagore also has a grand house in Rattan Sirkar Garden Street. Baboo Heera Lall Seal has his two houses in Colootola Street, not far from the Medical College Hospital, but they have not the appearance of palaces, though they are big commodious dwelling houses. Not far from Heera Lall Seal's house there is a nice big house belonging to Baboo Keshub Chunder Sen called, if I do not make mistake "The Fairy Hall."

I must remark here that the abovementioned grand buildings of the native gentlemen are located here and there mostly in the Lanes, hence visitors dont know much of them. The native quarters therefore of Calcutta will not come up to the native quarters of Bombay, which have many showy and lofty buildings, nice broad roads, and clean lanes. But it must be observed that Calcutta buildings are massive and substantial, while in Bombay they are lofty but flimsy.

5. The principal streets and squares in the Northern Divisions (running north and south) are the *Strand Road*, *Chitpore Road*, *College Street*, with its fine square and tank, round which are grouped the principal Educational Institutions of the City. Among these can be mentioned the beautiful building of the Calcutta University which was built in 1873 at a cost of upwards of Rs. 4,20,000. *Cornwallis Street*, also with a fine square and tank, one side of which is occupied by the General Assembly's Institutions; and *Amherst Street*, the seat of the Church Missionary Institution; and *Alms House*, &c. Running east and west are *Baitukhanah*, *Colootolah*, with its new westerly continuation called

Canning Street. These last two streets are during the day almost impassible on account of the Hackney carriages, Palkee bearers, bullock carts and other private conveyances; *Machooa Bazar* a fine, though narrow street, continued to the east towards the Gas Works, and extended to the river under the name of *Cotton Street*, the abode of Native merchants from Western India; *Beadon Street*, a new street recently constructed, leading from Nimtollah Street to the Circular Road, with a fine square about its centre; and *Grey Street*, only about two years ago completed, a continuation of *Sobha Bazar Street*—one of the oldest streets in Calcutta—extending to Circular Road.

6. The Principal Bazaars in the Northern Division are the *Rada Bazar*, the *Old and New China Bazar*, and the *Burra Bazar*. In the two former liquors, oilman's stores, furniture, clothing, and an immense variety of other goods may be obtained at moderate prices, provided the purchaser has all his wits about him, and remembers that there is always what is called an "asking price," which is generally from two to ten times above its real price. In the *Burra Bazar* will be found, piece goods, Cashmere shawls, jewellery, precious stones, and hardware of every description. The visitor will hardly know whether to wonder most at the large stocks of goods which he may inspect, or at the wonderful dens in which they are stowed away.

The business part of the city, that is to say, the European portion of it, is mainly centred in *Dalhousie Square*, and the streets which branch from it and surround it. Speaking generally, the north-west portion is chiefly occupied by the merchants, and the south-east by tradesmen. The principal shops—and there are some very fine ones—are to be found in the Square, in Old Court House Street and in Government Place.

7. *The Southern Division* begins from *Bow Bazar Street* which begins from the Bonded Ware-house on the west and ends into the Circular Road on the east. In this street are situated the Writers' Building, Tank Square, Scotch Kirk, Police Court, most of the grog-shops—lots of cabinet makers' shops—St. Xavier's Catholic Chapel, St. Joseph's Boarding and Day School—Government School of Art, the Tramway terminus, &c. Between Bow Bazar and Dhurumtollah—bounded on the west by Bentinck Street, is a district inhabited chiefly by the poor East Indians, Portuguese, and Euro-

Ventriloquism, Electrical suspensions, Extraordinary way of walking on the tight rope 50 to 100 feet high, &c.

9. To the west of Octerlony Monument alongside the Maidan facing the river on the west, and Fort William to the south, and the New High Court and the Town Hall to the north, is the Eden Garden. Here is the Band Stand, where the Town Band of the European Regiment stationed in the Fort discourses sweet music every evening. A large space is laid out and turfed as a promenade. Of late years the gardens have been greatly enlarged, and laid out with winding paths and artificial canals bridged over here and there, and jolly boats provided for visitors to indulge in cruising, interspersed with a profusion of beautiful flowering trees, annuals and shrubs—a pleasant place for a morning or evening stroll cannot be found. In the gardens is a fine Burmese model pagoda removed from Promo after the last war in 1854, and re-erected here in 1856.

About this garden, as well as the Maidan and Strand Road and to the south of the Eden Garden are the places to see and to be seen, because all the grand folks of Calcutta of an evening go on foot, or riding, or in beautiful barouches, broughams, phatons, buggies, &c., drawn by beautiful horses.

10. By the bye there are three principal places of amusements in this city of palaces, to wit, the Theatre Royal in Chowringhee Road; the Corinthian Theatre in Dhurumtollah Street, and the Italian Opera House in Lindsay Street.

11. Towards the south-west of the Maidan is the famous Fort William with its tall four-storied barracks, and an arsenal inside, which is situated in a very strategical point either to defend the city from foreign aggression, or to quell the insurrection of the citizens.

12. Parallel with Chowringhee Road runs *Wellesley Street*, which is continued in almost a straight line, a fine broad street, the north side of which is occupied by the *Madrasa* and its tank and garden; and *Wellington Square* which contains the Great Reservoir and the Pumping station of the New Water Works, and it reaches the Circular Road at the extreme north of the town. To the east of Wellesley Street, and bounded on the north by Dhurumtollah, on the south by Collinga, and on the east by the

Circular Road, is the district called *Taltollah*, chiefly occupied by Mahommedan khalasies and lascars.

13. Again eastward to Wellesley Street and parallel thereto is the famous broad *Circular Road* flanked by avenues of trees from end to end. Towards the eastern border of this road are the Christian and Mahomedan Cemeteries, the former being tastefully laid out. The Circular Road is divided into upper and lower parts, on the latter part there are some fine residences, Protestant St. James' Church, Baptist Mission Printing House, European Asylum, Calcutta Boys' and Girls' School, &c.

14. *Park Street*, which begins from the Chowringhee Road on the west and ends to the Circular Road on the east and the districts to the south of it, are almost entirely inhabited by Europeans, and contain some of the best residences in the city.

15. *Dhurrumtollah Street* is also one of the best and cleanest roads of Calcutta, on both sides of which are fine houses. In this street are the Union Chapel, the American Mission Home, the small old and new large Methodist Churches, the Corinthian Theatre, the Church of the Sacred Heart of Jesus, and the only good looking Musjid. There are here all the largest livery stables of Calcutta. About the centre is Wellington Square with a *Maidan* (under which is the reservoir of water works which supplies the whole town with water), on which troops of little children frolic and gambol of an evening. In Dhurrumtollah are several shops and bazars. Here are also Engineers, Undertakers, Chemists, Doctors, Midwives, Photographers, Professors of Music, Horse Doctors, Auctioneers, Jewellers, Book-sellers, Publicans, Barbarians, Scythians, Bond and Free.

16. To the south of the Musjid is Chowringhee, and to the north is *Bentinck Street* or *Cossitollah* (the quarters of the butchers). This street runs up to Lall Bazar where is the Police Court, (though the road continues on up to Bag Bazar Bridge to the end of the city on the north side). Bentinck Street is occupied almost entirely by the Chinese Shoemakers. They say "there is nothing like leather."—All about here are boot and shoes shops with the proprietors' signboards bearing the following laughter provoking names "Tomkins," "Ashbins," "Chonson," "Showyrpaw," "Kee-chong," "Chonk-kee," "Keethar-fallah," "Johnny," &c. I should not forget to mention here the famous Chinese Painter Kongwein who lives here in No. 14.

By the bye these Chinese shops are great boon to the inhabitants, because here you can obtain for half the price as good shoes and boots as in European shops for double that amount. Likewise Radha Bazar, China Bazar, Chandney Chouk and the Burra Bazar are great blessings to people of moderate means wherein you can obtain European clothes and other articles for nearly half the price than you will pay in the European shops for the same sorts of things.

Continued on from Dhwruntolah and from the Musjid to the west is the *Esplanade Row*, where are to be seen fine houses: In this Row is Messrs. Moore and Co.'s Silk and Drapery Shop called *Belatee Bungalow*. It has a fine clock and clock-tower with the figure of a roaring lion on top. Hard by is Jeweller Mathewson's three-storied building with the figure of a "Highland Laddie" at the high end.

17. At the end of the Esplanade to the other side of the road is the Government House, from where to the north side called Old Court Street are beautiful and grand European shops and buildings, amongst which can be mentioned the most beautiful and gay three-storied new Telegraph Office on the one side, and the gorgeous three-storied Currency Office on the other. Here is the "Great Eastern Hotel," a fancy Bazar, hotel, restaurant, and shop, all combined. This is without doubt the best institution of its kind in all India. Indeed I know not if there is a better hotel *any where else.* Here are fine *tete-a-tete tables*, on which a capital tiffin could be discussed for the modest sum of one rupee. Here is a splendid billiard saloon, and here too are rooms, the very embodiment of all comfort. Here are sold all sorts of miscellaneous goods, European, Asiatic, and Chinese.

18. The most huge, costly, conspicuous, and showy public buildings are the New High Court, the New Small Cause Court, the London's Building, the Currency Office, the New Post Office, the Telegraph Office, the New Imperial Museum, the Dalhousie Institute, Mayo and Campbell Hospitals, the Municipal New Market. All these large and handsome buildings have been raised within these last fifteen years. Of the old grand public buildings are the Medical College Hospital, the Mint, the Writers' Buildings, the Town Hall, the Metcalfe Hall, the Custom House. And others are in course of construction in a large scale, especially in the spot where was the so called Black Hole.

These buildings are situated in different points of the city. Some of these deserve special mention. The new High Court is built in gothic style with its rows of pillars, each surmounted by elaborately designed iron work, at once attracts the notice of the passers by. The parapet of the terraco is ornamented and studded with turrets, also of gothic design, while above all stands a tower itself like a miniature castle. The tower is something like 135 feet from the ground. The court rooms are decorated with life-size oil paintings of the Governors General and Judges of India with busts of other celebrities. It was completed in 1872 at a cost of upwards of 18 lakhs and 20,000 Rs.

The Writers' Buildings which are standing on the north of Tank Square or Lal Dighee (or red tank. This tank is called red, as well as Scotch Kirk near it is called *lal girja*, and the bazar about that place is called *Lal Bazar*, because formerly all the houses about that place were painted in red colour) cost upwards of 7½ lakhs. These buildings were raised somewhere about the commencement of this century. These buildings do not include the three new blocks in Lyons Range which have cost nearly 5 lakhs of Rs.

The first Custom House building was erected in 1814, the total cost of its premises and building is upwards of 9½ lakhs of Rs.

The Metcalfe Hall is situated on the Strand, it contains a very fine library ; the building was erected to perpetuate the memory of Sir Charles Metcalfe, at one time Governor General. Inside is a bust of this noble Baronet. The architecture is said to be taken from the Tower of Winds at Athens.

The London's Building was formerly "Spence's Hotel" and now accommodates the offices of the P. W. D., Secretariat of the Government of India, and the Home Department. It was purchased in 1871-72 for 7 lakhs.

The New Small Cause Court was completed in 1874 at a cost of nearly Rs. 3,20,000.

The Mint which consists of handsome blocks of buildings was completed about the year 1834, the entire cost of the buildings must be about 12 lakhs of Rupees.

The Currency Office which is a nice three-storied solid building was formerly the Agra Bank, but after the failure of Agra and Masterman's Bank it was purchased by Government in 1868-69 for Rs. 4,50,000.

The New Imperial Museum is an immense square building in Chowringhee Road with a nice courtyard in the centre of the building adorned with a good collection of plants. The building contains every thing under the sun—stuffed birds, animals, reptiles, and other Zoological specimens are grand and wonderful. Days and days of interesting research may be spent here with “an appetite that grows on what it feeds.” It was completed in 1877 at a cost of Rs. 10,10,000.

The Town Hall is a grand building in the Doric style of architecture and is said to have cost about 8 lakhs of rupees. It is used for Meetings, Balls, Concerts, Dinners, Examinations, &c., as well as at times a Fancy Bazar is held.

The Dalhousie Institute, though a smaller building 90 feet by 45 feet, is lined with marble, with a semi-circular roof richly decorated. There is a reading room. Therein often concerts are held. It is built on philharmonic principles, so that at concerts here the least soft note could be heard. It stands at the south end of Tank Square Gardens. This garden itself is in a nice spot—is surrounded by the Post Office on the west, the Writers' Buildings on the north, the Old Court Road on the east, and the Dalhousie Institute and Telegraph Office on the south. In the centre of this garden is a beautiful large square tank surrounded all round by avenue of handsome trees and plants. A fine place of an evening walk, especially for the little folks who are generally taken there accompanied by their ayahs and bearers.

The Post Office is a spacious neat and chaste building with a large dome-shaped tower room ahead. It has a spacious frontage with many high pillars. A busy scene is this public office until seven at night. It was completed in 1870 at a cost of Rs. 6,30,000.

The new Telegraph Office is a large three-storied building with a tower at the south-east corner of Tank Square. It has very showy and gay appearance, being painted outside in red, yellow, and ash colours. It was completed in 1876-77, at a cost of Rs. 7,20,000.

19. The New Market which is in Lindsay Street and cost five lakhs of Rs. is a fine place. The fish and meat are exposed for sale on marble slabs—Boards are put up descriptive of the *kind* and *class* of meat vended at each stall. Cakes and sweets are sold in great abundance, and the vegetable, fruit, and flower stalls are decidedly well

supplied ; among the fruits according to the season Sylhet oranges, Bombay and Malda mangoes, table plantains, custard apples and litchies being the most delicious. Poultry, nice and fat, are to be had by cart loads.—Around and about the market is a block of small shades, where boiled ham, cheese and plum cakes can be got on cut ; where hot breakfasts, tiffins and dinners are supplied ; and where too 8 annas billiards may be got. Here also English provisions of all sorts can be got, the freshest of the fresh, at exceedingly low price.

20. Next to this is Turret Bazar where besides other articles—meats, fish, vegetables, fruits, flower, cheese, butter, etc.—you can have a pick of feathered minstrels and other pets got from all parts of the globe, at moderate prices—such as beautiful and variegated Hill parrots, peacocks, cacatoos, monkeys, canaries, pigeons, China doves, Muscovy ducks, Bantam fowls, Shamas, Blinrajs—some of which are most lovely to look at, and some others regale you with their most sweet singings—these two markets are especially intended for Christians, Jews, and Mussalmans. The natives or Bengalees, who mostly live on vegetables, milk, ghee and dahees (congealed milk) have many markets of their own where many sorts of vegetables and fruits are sold and bought by them which are almost unknown to Christians especially to Europeans.

21. Among the Banks the best and the grandest are the Bank of Bengal, the Agra, Oriental, and Chartered Mercantile Banks not only on account of their being grand and handsome buildings, but also on account of their money transaction.

22. Government House occupies a fine position on the west of the Esplanade having a clear view of two miles over the maidan to the south. The grounds occupy about six acres, and are very prettily laid out to the south with several sorts of trees especially with Australian Aurekeryas. There are entrances north and south and fine gateways to the east and west. The grand entrance is on the north side, by a handsome flight of steps leading to a grand portico which opens on to the first floor. It is seldom used except on state occasions, receptions, and so forth ; visitors generally using the entrance underneath the stairs.

Government House was built in 1804 at the instance of the Marquis of Wellesley. The architect was Captain Wyatt, and the expense of erection about 14,18,000 Rupees. This building with all

its faults may be considered a noble building. The interior arrangements are admirable as far as convenience is concerned. The first floor of the central building consists of three splendid rooms; the vestibule entered from the portico, used also as a dining-room, the grand marble hall divided into a centre and two aisles by two rows of columns, beyond which is the throne room, opening on to a fine semi-circular verandah over-looking the grounds. The walls of these rooms and the pillars are of plain white channam highly polished but the "coffered" ceiling are tastefully decorated in gold and colours. The *coup-d'œil*, when the rooms are lighted and filled with company, is splendid.

Above those rooms are the ball rooms, the floors of which are of polished teak. The four wings, which may be considered as distinct houses, are connected with the centre by means of commodious galleries. They are every way convenient and comfortable, and are occupied by the Governor General and his suite. The ground floor is chiefly occupied by offices; all the out-offices are placed on the other side of the road to the north. The Council Chamber with its offices occupies the 2nd floor of the north-east wing.

There are a few interesting historical pictures in this building.

23. Amongst the Protestant Churches can be mentioned St. Paul's Cathedral towards the south-east of the maidan, which was built and consecrated in 1847 at the cost of 5 lakhs of Rs. It is Indo-gothic. The extreme length of the buildings is 217 feet and its width 81, and at the Transepts 114. The height of the Tower and spire from the ground is 201 feet. The dimensions of the main body are 127 feet by 61, and it is spanned by an iron trussed roof, adorned with gothic tracery.

Next to it is St. John's Church towards the north-west of Government House called the Patharea Girja; and St. James' Church in the Circular Road is the best building among the Protestant Churches; the Scotch Kirk near the Writers' Building at the beginning of the Old Court House beats out other churches for its situation. There are many others, but these are of the best description. The Armenian, Greek Churches, and Jewish Synagogues of *Hareh Shalom* and *Beth Ael*, and Parsee Temple of the Sacred Fire, and the Mussalman Musjids are not worth mentioning.

24. Amongst the Catholic Churches the Moorgheehatta Cathedral is the *facile princeps*. It is the biggest Church as far as the body of

obtruding its views and passages. Had it belonged to the Church of England, I dare say long ere this there would have been a clearance of its surrounding obstacles, and made conspicuous as the Protestant St. Paul's Cathedral. This Catholic Cathedral is well known for its ceremonies and music, especially on solemn days it is literally over-crowded.

The Catholic Bishop used to reside here in Moorgheehatta, now called Canning Street, but since about 6 months Dr. Goethals, the present Archbishop, is removed to No. 12, Park Street, where he has built a very handsome house or palace at a cost of 80,000 Rs.

Next to the Moorgheehatta Cathedral comes the Church of the Sacred Heart in Dhurrumtollah, which is the most central locality of the Catholic community. It was founded in the year 1832 by Mrs. Pascoa Barretto DeSouza in the fulfilment of her vow which she had made to God to build a church if her son Lewis, who had fired a pistol at a gentleman which resulted in his death, would escape capital punishment. And they say that he underwent some sort of penalty for a while and then was let free, and the old pious mother did keep her promise by building the Church in question, which she dedicated to the Sacred Heart of Jesus; and when she entered this sacred edifice for the first time she went on her knees praying from a good distance. It is further related that when the church was dedicated DeSouza was present and assisted at the divine service, but on the following day he died of cholera, and he was the first who was buried in the grounds of that church.

A few years ago the late Count Michael DeSouza sent from Paris three beautiful marble altars with a marble Tabernacle for the two sides and middle altars; likewise he sent a set of new chairs and a small organ. And the present patron of this church Sir Walter DeSouza has opened a new portico at the front of this church facing the street, as well as caused to be made corridors or galleries around in the interior, and gas lights are put with handsome gaseliers. With these new improvements the Church looks very handsome, especially when it is lighted up with gas.

Next to the Sacred Heart comes the St. Thomas' Church in Park Street built by the late Archbishop Carew. This church is attached to the Loretto Convent, the Sisters of which keep it in good order and neat. This church was erected in the year 1811. It is a handsome structure in Italian style, has three marble altars, the

centre one is surmounted by a large stained glass window, and the two side ones by oil paintings.

I am told that Countess Lackersteen, the first wife of the late Count John Lackersteen, gave 40,000 Rs. to Dr. Carew towards the building of St. Thomas' Church. Here it will be as well to know that Lackersteen's family (originally of the Dutch extraction) has been the greatest benefactor and promoter of the Calcutta Catholic Mission with regard to buildings and schools in the time of Archbishop Carew. After the Lackersteen's, the Finch's family deserves to be mentioned, who at one time to my knowledge gave a round sum of one lakh of Rs. to the above prelate to help him to purchase several houses for the establishment of new Institutions. The Finch's were seven brothers, Indigo Planters in Patna and Champaran districts. They were originally Italians, called DeFini, but as they had rendered good service to the English Government, their name was anglicized and changed into Finch.

There are other 3 or 4 small chapels, one in Circular Road attached to the Catholic Cemetery, called St. John's; another in Bow Bazar, called St. Francis Xavier's, which was formerly a private dwelling-house belonging to Mr. Cooper, an exemplary Catholic who bequeathed the building for pious purposes; and the third one in the Fort called St. Patrick's; and a fourth one in Boyta-khana, called the Church of Nossa Senhora das Dolores, built in 1809 by a rich Hindoostanee convert lady, by name Mrs. Grace Elizabeth, and which has been always in charge and management of the Portuguese Goa Mission jurisdiction, to which is attached a school called St. Chrysostom's School for boarders and day scholars.

Besides the Government schools and colleges there are several private places of education kept by the several Protestant and Catholic communities.

25. Among the Catholic Institutions may be mentioned the St. Xavier's College, Nos. 10 and 11, Park Street, which was formerly *Sans Souci Theatre* in Park Street, and which was purchased by the Right Rev. Dr. Carew for the sum of 40,000 Rs. and it was then called St. John's College. And when the Belgian Jesuit Fathers came in 1859 they enlarged it by several additional verandas and rooms, and bought the adjoining house with large compound where is now the Meteorological Observatory. These both buildings together have rooms, dormitories, and class rooms,

and all that is required for a High School. The College imparts instructions in every branch of literature, science and arts. It has on its rolls about 480 scholars, of whom 120 are boarders. The discipline and training, mental and moral, pursued in the College, are well known and appreciated both by Catholics as well as Protestants.

The Loretto House, 7, Middleton Row, Chowringhee, established in 1812 and placed under the care of the Loretto Sisters from Ireland. This Institution is principally intended for young ladies of the better classes of society, and is highly esteemed for its liberal education and good discipline. Instruction is given to young ladies in reading, writing, arithmetic, grammar, geography, chronology, history, the use of the globes, French, German, Pianoforte, dancing, singing, needlework, drawing and painting. Besides the sisters, there is an excellent Italian teacher of music and singing *Sig. A. Niccolini*, whose musical talent is well known in Calcutta, (Who by the bye is also at present the worthy organist of the Moorgheehatta Catholic Cathedral). The charges are somewhat high; but the advantages gained by instruction here more than compensate parents for their money outlay. Protestant boarders and day-pupils are also received, where also even the rich Parsees and Jews send their daughters to be trained. These young ladies, as well as the young men of St. Xavier's College respectively, amuse the public of Calcutta with nice and jovial performances, especially on the day of the distribution of prizes.

Then comes St. Joseph's Day and Boarding School kept by the Christian Brothers in Bow Bazar, and Moorgheehatta Male Orphanage likewise kept by the Christian Brothers; and the Entally Female Orphanage kept by the Loretto Nuns.

I shall speak of Entally Orphanage elsewhere, it will suffice here to say that the male orphanage was established in 1844 by Dr. Carew in the premises of the Catholic Cathedral of Moorgheehatta. Of late many additions have been made to the building by the late Archbishop Dr. Steins, to accommodate the continually increasing number of orphans. The Orphanage has now its full complement of about 225. To this Orphanage belongs a Villa House near the Dam-Dam Railway Station called "*The Christian Brothers' Retreat*," which was bought by Dr. Carew for the sum of about 30,000 Rs. It has a fine large building, two tanks, one of which

in special cases) as upon personal enquiry is deemed suitable to their condition ; to visit them at least once a week at their dwelling, and to give them any other material or moral support not foreign to this principal aim." The Conferences of this Society are many. There is the St. Xavier's Conference in Bow Bazar district ; the Sacred Heart Conference in Dhurumtollah ; the St. John's Conference in Sealdah ; the Conference of Our Blessed Lady in Moorgheehatta Church, which however for the convenience of the Members is held in Bow Bazar) ; the St. Joseph's Conference in Fenwick Bazar ; and the St. Thomas' Conference in Chowringhee.

To the Society of St. Vincent de Paul is attached *The St. Vincent Home*, under the management of the Nuns called *The Daughters of the Cross*, whose Mother House is in Belgium. The money for the purchase of this was raised by two Raffles of houses, and by public subscription raised by the late Dr. W. Steins. The Home is intended for very poor females, for women who have "stooped to folly" and for those who are "homeless and houseless" might need shelter for a time. Lady boarders are also received, who, in the absence of their lords, might wish to lead retired and quiet lives. The inmates average about 80 monthly I believe. Some of the females marry from here—and some obtain situations and leave. Adjoining the Home is a school bearing the name of St. Mary. Since 4 or five months the Sisters of the Home rented a large house in Howrah not far from the Catholic Church where they have opened a school for the convenience of those who live in that locality.

26. Of the Protestant and other schools and colleges for boys, are Bishop's College, the Doveton College, the LaMartiniere, the Free Church Institution, St. James' School, the Calcutta High School, the Calcutta Boys' Free School, the Cathedral Mission College, the useful Arts School, the Calcutta (Ragged or) Rovers' School, St. Stephen's School, St. Thomas' School, the *Entally Christian Institution*, the Howrah Government School, the Medical College, the Campbell Medical School and Hospital, the Presidency College, the *Hinda School*, *Hare School*, the *Calcutta Madrasa*, the *Sanscrit College*, the Hooghly College, &c.

For girls there are the LaMartiniere, the Doveton Institution, the Calcutta Girls' School, the Calcutta Free School, the European

Female Orphan Asylum, the Normal School, the Upper and Lower Asylums, the Scottish Ladies' Association, the Zenana Mission, the London Missionary Society's Schools, the Bethune School, the Young Ladies' Seminary, the Calcutta Founding Asylum and Native Female Orphanage, St. Saviour's School, St. Stephen's School, Pratt's Memorial Girls' School, St. Thomas' School, St. James' Parochial School, the American Zenana Mission, &c.

27. Hospitals and Charitable Institutions are the Medical College Hospital, the Presidency General Hospital, the Military Hospital, the Campbell Medical Hospital, the Mayo Hospital, the Calcutta Sailors Home, the Presidency Jail, Alipore Jail, St. Vincent Home, the District Charitable Society. It has been said something about St. Vincent Home, the District Charitable Society was established in the year 1830. The funds consist of a monthly donation of Rs. 1,200 from Government; the voluntary contributions from private individuals, and of the congregational collections from the various churches is not always the same. In 1878 the total amount including the Government yearly subscription of 14,400 Rs. was Rs. 57,210-11-11 : that is

	Rs.	As.	P.
Government grant	14,400	0	0
Subscriptions and donations	21,862	13	6
Congregational collections	6,279	3	5
Interest on endowments	11,668	11	0

In addition to these there are the following permanent endowments :—

Lady William Bentinck's Fund 12,500 Rs., founded in 1835, gives annual interest 538-15-4.

Dwarkanath Tagore's Fund of 100,000, founded in 1835, gives monthly interest of 500 Rs.

Mrs. English's Charity, 59,000, founded in 1840, gives yearly interest 2,092 Rs.

Lokenath Fund, 3,000 Rs., founded in 1854, gives yearly interest 114 Rs.

Prince Jameeroodeen's Charity, 2,60,000, founded in 1856, gives monthly interest 900 Rs.

Sreemuttee Bamasoondaree's Fund, 500, founded in 1860, gives yearly interest 24 Rs.

at times chilly unaccountably even in the middle of the months of April and May; and during the greater part of the year is very hot and unpleasant. Then there are no hills and dales or any nice natural scenery about it which render the place cheerful, as many cities of upper provinces have—the beauty of Calcutta is artificial, and artificial beauty is not to be compared with the natural one. Again though Calcutta abounds with many large, costly, and showy mansions, yet there is not one that can be called really renowned and artistic—such as Tajmahal and Moti Masjid at Agra; Kootab Minar, and Jamma Masjid at Delhi; the new palace of the Maharaja Scindia at Gwalior; nor any Calcutta Churches can come up to the beauty and art of the new Catholic Cathedral at Allahabad.

SUBURBS OF CALCUTTA.

The suburbs of Calcutta include the greater number of the *Punchannogram*, or the 55 villages purchased by the H. E. I. Company in 1717, and are within the Magisterial and Revenue Jurisdictions of the Twenty-four Pergunnahs. They comprise an area of 23·37 square miles.

1. At the extreme north is the village of *Cossipore*, where are the Government Gun Foundry, Rifle Shell Factories, extensive Sugar Mills, and Jute Screw Houses. The Cossipore reach is one of the finest on the river side, being lined by a number of handsome villa residences, the properties of Seal family.

2. North-east of Cossipore is "*The Seven Tanks*"—the well known villa of the late Baboo Shama Churn Mullick. The house is handsome and commodious, it is splendidly furnished in European style, and contains a valuable collection of paintings and statuary and some of which are very indecent. It is surrounded by an artificial canal expanding into a splendid tank in front, and crossed at intervals by bridges. The grounds are beautifully laid out. Very often in this garden the Fancy Fair is held on New Year's Day.

3. Further on eastward is the Dum-Dum Railway station of the E. B. R. Company, adjoining which is a villa called Retreat belonging to the Catholic Male Orphanage. The same road continued leads us to Dum-Dum European Military station, which is 8 miles from Calcutta, being the head-quarters of the Bengal Artillery. It is a spacious cantonment, with an extensive *maidan* or esplanade, for purposes of parade, artillery practice and review. Two thousand

5. On the Barrackpore road there are villa houses belonging to the Tagore family, one of which belongs to Raja Jottendro Mohan Tagore, a beautiful house inlaid with several kinds of marble floorings, and furnished with several sorts of profane and sacred paintings, mirrors, billiard tables, musical boxes, statues, family likenesses, and other various objects of art. The house is two-storied and looks as if it were constructed and adorned by an Italian architect. In front of this house is a beautiful garden.

6. Crossing back to Town over the Chitpore bridge and passing southwards through a district almost entirely inhabited by natives, we come to *Narkaldungah* where are the extensive works of the Oriental Gas Company. In that locality there is a fine extensive nursery of plants called *Victoria Nursery*, the property of a native named *Seeboo Chatterjee* who has the most beautiful collection of crotons, palms, *aurakeryas*, and *bigoniabs*, roses, etc., for sale. To the north side of this Nursery is *Manictollah*, where the country *Malles* rear many sorts of plants and sell them to the public.

7. Further southward *Scaldah* comes next, where are the termini of the Eastern Bengal, and the Calcutta South Eastern Railways—the former is a handsome and commodious structure. Hard by are also several jute screws, offices and depôts of the Labor Transport Company and other Emigration Agencies. Further on is the Pauper Hospital called the Campbell Medical School.

Proceeding south still is *Entally*, an extensive district intersected with numerous tortuous roads and lanes, and divided into three parts namely, North, Middle and South Entally. It contains a large number of European residences, some of them fine buildings in extensive grounds. The most conspicuous among these is the Roman Catholic Entally Convent and Female Orphanage, which occupies a large area of ground, beautifully laid out with avenues of trees, flower garden and tanks.

8. Entally grounds were purchased by Dr. Carew in 1844 very cheap for about 25,000 Rs. from Mr. Asphar. Boarders of three classes are admitted; pupils who pay, Christian orphans who receive a free education, and Native orphan converts. Each division is strictly separated from the other. There are at present about 40 boarders, and 200 Christian orphans, and about 25 Native converts.

and other country baboons and monkeys, hokoos, elephants, deers, dogs, cats, jackals, wolves, foxes, girraffe, porcupines, rinocerous, Chittagong turkeys, silver and gold feasants, green parrots called *Airman*, and red ones called *nooree*, peacocks, birds of paradise, Indian nightingales called *bulbuls*, shamás, blimrajs (the kings of birds), mainas, China doves, various sorts of pigeons, ducks, teals, snipes, ostriches, cranes, guinea and Bantam fowls, mocking birds, and indescribable other feathered tribes ; crocodiles, hippopotamus, kangaroos, boa constructors, tortoises, crabs, serpents, vipers, frogs, fishes, prawns, worms, and all sorts of crawling and creeping species. All these living beings are kept in cages and houses arranged with holes, dens, nests, water, weeds and branches of trees suited to the walk of life of every one of them. Of course they would have preferred to have remained free in their own woods and jungles than to be prisoners in pukka houses, and walk and sit and sleep on the cemented floors surrounded with iron railings and wires ; but prisoners as they are, they are well fed and cared for, and at times they amuse us with their various movements of their limbs, sounds of their throats, shapes and colors of their bodies, as well as with their chirping, whistling or singing.

On one side of this garden are fine extensive canals or lakes to which belong three or four jolly boats in which people amuse themselves by boating. There are also Miniature Rocks with caves. This year, that is, on the first of January 1881* for the first time the Annual Fancy Fair in aid of different Calcutta Charitable Institutions was held which proved a real success, for the Zoo being within easy distance than the Seven Tanks or any other place, and being moreover by itself a place of resort on account of its great collection of living animals offered far more attraction than any other place. There were people of all rank and condition—of both sexes, young and old, Europeans and Asiatics in gay dresses, in different costumes and colours. Besides the fancy stalls of toys, woollen carpets, caps, cushions, comforters, slippers, &c., the amusement consisted of "Aunt Sally," whose nose was very often broken and replaced by fresh ones ; shooting gallery, Tommy Dods ; Merry-go-round, which was much patronized by ladies and gentlemen, boys and girls, as there is a particular delight felt in being swung round up and down. But that which was the most attractive was the Electric Railway, the waggon of which had an oriental

for a distance of 2 miles is lined by beautiful houses standing in large compounds. About this place resides the ex-King of Oudh and his swarm of followers in the finest part of this beautiful suburb. About fourteen fine houses have been purchased for him and occupied, and jealously surrounded by lines of high walls. Altogether a small Lucknow alongside the city of [palaces. The ex-King has a fine collection of Beasts and Birds, and Snakes, which is worth a visit.

In the Reach there are also the premises and Landing Jetties of the *Messageries Maritimes*; and the extensive premises of the *Peninsular and Oriental Steam Navigation Company*, which consisted formerly of eight large upper-roomed houses, besides large workshops and stores. Since the transfer of the principal part of the Company's Establishment to Bombay, these have been mostly vacated. The Agent's residence is a handsome structure. Still further north are the premises of the *India General Steam Navigation Company*.



FIFTH PART.

NOTES.

On the ordinary style of daily living of the Hindoos of Calcutta.

I may mention here that it is not my intention to say anything about the wealthiest class and *rajās*, but only of those Baboos, who are employed as clerks in Government and Mercantile Offices.

1. The Baboos apparel consists of a drawer resembling Christian pantaloons, and *chapkan* or a long coat fitting tight round the body coming down to the knees, which is worn on the upper portion of their bodies. Some of them especially the Native Pleaders and Attorneys or *Ukils* wear also turban called *pagree* on their head, and a sort of silk band called *katibandhni* or *lamarband* round their waist over the *chapkan* while in the Court. But in their houses they wear either Dacca muslin or Berhampore silk *dhoti* (*dhoti* is generally $4\frac{1}{2}$ to 5 yards in length and about $1\frac{1}{2}$ yards in width) which is worn round the waist, passing between the legs and fastened behind. In the hot season generally they have on their persons only the *dhoti* and the rest of the body is bare. But generally they have *dhoti* and *chaddar* which is a piece of muslin or silk cloth about 5 yards long and 2 yards broad, and which is worn cross way going round their shoulders and breasts and coming down from the neck to the loins. In the cold season they wrap themselves with shawls of the quality according to the means of every one.

The poorer classes wear a *dhoti* and a *piran* or *mirjace* which is a sort of shirt. In their houses they are either only in *dhoti* or *dhoti* and *chaddar*. In the cold season they have also shawls of the texture and quality according to the means of every one.

The Hindoos of Calcutta as a rule do not wear caps or hats called *topee* on their heads (which is worn by up-country Hindoos and Mussalmans of Calcutta), except when they go to Durbar or to the offices. They, likewise, do not use tables and chairs; but the orthodox class of Hindoos generally sit on *musland* or field beds. And when they take their meals sit on the *pirhās*, or piece

of square wood, over which a small bit of carpet is put which is called *ashan*.

Most of the Baboos who attend out-door business or offices wear shoes and some of them stockings too. But in their houses they keep their feet free from shoes and stockings, they may use slippers, but a sort of wooden slippers or sandals called *kharàm* is much in use.

The women wear *sàrrees* either of long cloth, muslin or silk, according to the means of every one. *Sàrree* generally is about 5 yards long and $1\frac{1}{2}$ yard broad, which is worn round the lower part of their bodies, and the other half serves to cover the upper part, head and face included.

Women according to their means have ornaments either of gold, silver or other materials. Earrings called *jhoomko* which is round and of the size of half a small ball; and that which goes round the ears is called *korno-phul* with chain; and that which is put in the middle of the ear is called *kàn-bàlà*; and a larger one like a ring put round the ear is called *chandaneer*. Nose ring is called *noth* ornamented or studded with pearls and ruby. The young girls have a small ring with pearl worn in the centre of the nose. Necklace is called *chik*; then comes *hàr* in the shape of a chain; then another sort called *panch-nalee* or *sat-nalee* in the shape of *hàr* but much broader. Arm-lets are called *bajoo*, and another sort called *tabij*; then comes hand rings called *chooree* or *bátáná* which are of different shapes; then comes *bálú* which are like European ladies' bangles; then the finger rings called *rattunchoor* or *anguthi*, which are joined with chains which fall back towards the wrist. Feet ornaments are called *mal* in the shape of a ring which is put round the ankles; then *paijoor* (or *paijeb*) which goes on the top of the feet round which are little little bells called *jhoonjhoonoo*, so that when the woman walks they give a sort of agreeable noise. The young women have three or four of them in each foot, but they are very thin ones; but married women advanced in age wear only one in each foot, but somewhat larger; while the widows have none, as well as the widows cannot wear bordered *sàrrees*. The poorest class of women such as fisherwomen, basketsellers, &c., wear very heavy *mal* on their feet which is also called *bankh* made of cans or brass. The young girls use also rings called *chootkees* on their toes.

Besides the above, the Bengalee women rub their forehead with *senoor* or red stuff, and stick thereon a small thing of one inch long and half an inch broad either of ornamented glass or shell of insects or taluk (*alirakh*) called *tik* or *tilli*. The married women rub *senoor* in the middle of their forehead just where the hair begin, and the unmarried damsels between the eyebrows; and the *tik*, or *tikli* is fixed on the part rubbed with *senoor*.

The Hindu women of Calcutta have a custom of dyeing their feet red, with *altka* (a color extracted from log wood and steeped in cotton.) The foot is colored on the sides, soles, and tips of the toes.

The lower classes of Hindu women are in the habit of tattooing their faces and arms—the face is tattooed in a perpendicular line from the upper part of the forehead to the tip of the nose.

The Hindoo women, excepting the working class, do not go out in the public, either for a drive or for a walk, but they pass their times in household business; and as a rule are more devoted to their husbands, rather too much, if not as slaves. Many of those who know to read and write, at their leisure hours read books, such as *Ramayana*, *Mahabharat* and other historical, poetical, and religious books.

The Baboos generally rise late in the morning and call for the *dabbah* (a smoking machine made out of a cocoanut shell); and having had a few pulls of it, they rub themselves with *sorsar tel* (mustard oil), and they take a cold bath which is called *nahabe*, after which comes what they call *chand karo*, that is, they sit to their first meal, which consists of *pantà bhàt* (rice in water), sometimes *tatkà bhàt* (warm rice) with the remains of any *bannoon* (curry) of the previous day (which in cold season is very tasty.) They are then presented with one or two *pàner khreelee* (betel leaf prepared) of which they chew one and conceal the other in their persons; and when they have had a few pulls at the *dabbah* they start to their work; some in conveyances, and others on foot: and if the distance be great, then they travel by fours in hired *Larran-dees* (hackney coach), paying from four to six pice each man. Of course if they have their own carriages, they do not club together but come in their own conveyances.

About noon or 1 p.m. they take their *jalkhao* (tiffin) which consists of two pice worth *sondais* (sweets made of curd and sugar)

and a drink of water. Having seated themselves in their peculiar posture, i. e., resting their bodies on their calves they take hold of the sondais between the thumb and the fore-finger lifting it up about eight or nine inches above their heads. They drop it into their mouths and make one swallow of it, and whilst in the seated posture they lift the *ghotee* (a brass vessel) up and pour the water down their throats without allowing the vessel to touch their lips. After they have had the *jalkhao*, they have a pull of the *dabbah* and then chew a panner *kheele*, and then standing up rub down their chests giving at the same time a tremendous belch ejaculating *bhallo hoe cha!* (done well); after this resume their work. It may be observed here that the custom of taking the tiffin in the way above described is practised by most of them, but there may be an exception, that is, some may take the sondais in a simple and ordinary way and without uttering "*bhallo hoe cha.*"

On returning home in the evening they are greeted by their wives who present them with *ghotees* of water to wash their feet, although they may have worn their shoes all day. Whilst resting themselves they have a pull or two of the *dabbah*, whilst their wives set about serving their dinner, which is brought in a large *thallee* (a brass plate) that is, rice steaming warm piled up high, and several small *battees* (small brass cups) containing *bannoon* (curries) are placed around the *thallee*, these *battees* contain each a vegetable curry, and some time fish curry. Here we must remark that their curries are prepared without onion—in one *batee* you will notice a curry called *oorcha bhaja* (a bitter vegetable fried), in another *canch-kola bhaga* (green plantains fried), in another *doomoor bhaja* (green figs fried), in another *begoon bhaja* (brinjal fried), in, another *potol bhaja* (sweet vegetable or what they call *palwal*) in another *coria bhaja* (peas fried), &c., &c. And if they have a dish or two of fish such as *singee machher jhol*, (a fish with two bones projecting out of their heads somewhat like horns. *Jhol* means curry with plenty of gravy; or of *eelis macher bhaja* (savel fish fried, which by the bye is eaten by them every day when in season, as being the most rich and tasty fish, not caring to pay any price for this fish); and lastly *chingree macher ambol* (prawn curry prepared with acid).

Here I have to remark that the Hindoos eat also meat at times, especially games; and orthodox Hindoos buy or send for meats from

Kalighat ; but young Bengal or not orthodox Hindoos, buy from the markets and have them cooked by Mussalman cooks. A friend of mine who moves in high Hindoo society told me that rich Baboos or Rajas take their breakfast in the Hindoo style—*dalbhāt bhaja*, *bhartā*, &c., and dinner (which is generally in the evening) in the Christian or European style—consisting of several sorts of meat dishes, when they also indulge in drinking several sorts of Spanish or French wines and spirits.

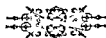
The second course consists of *choora* (parched rice) and *dooe* (congealed milk) which they mix together and make balls of them and keep swallowing them as rapidly as possible : after which they wash their hands and mouth and chew a *panner kheeliee*, then they withdraw from the female apartment, and join others of their own sex where they smoke, laugh and chat and while away their time before retiring to rest, which is never or seldom before midnight. We must remark here that the Hindoos of Calcutta make good use of hot milk and ghee. They mix *ghee* with their rice or *klichree* ; and drink hot milk either pure by itself or mixed with boiled rice or *bhāt*, or with fried rice, peas and Indian corn called *bhoonā*, as well as they are great sweetmeat eaters.

The women, as a rule, eat by themselves after their husbands and other male members of the family have left them, as it is deemed a breach of *Hindoo etiquette* to eat before or in the presence of the opposite sex.

The poorest classes of Hindoos wear only a *dhotie*, and cover themselves with a *chudder*. Their food, I must say, is very plain, consisting generally of rice and *daul* (split peas) which when cooked together is called *kheechree*, and when cooked separately is called *dal bhut*. And at times they have with rice and *dal* also a little *bharta* (smashed boiled vegetables mixed with chillies and mustard oil). They wind it up or finish with little *tetool* (tamarind smashed with the last portion of their rice. Those who cannot afford to have *thalces* or *pathors* (black stone plates) use large plantain or *mancochoo* (a prickly yam's) leaves. After which they have a *pull* or *two of dabbah*, and go to lay down on their mats.

Of late years the educated Hindoos or the young Bengal of Calcutta often go to the Great Eastern Hotel, and enjoy themselves with Christian or European dishes, such as mutton chops, beef-stakes, ham, roast-beef, fowl and ducks, pigeon-pie, sausages, bacons,

ice-creams, puddings, cheese, bread and plantains, &c. ; and drink brandy and soda, Bass's Pale Ale, Gin and Whiskey, Chateauagne, Oporto, Sherry, &c. ; and smoke Manilla, Havannah or Burmah Cigars, as well as they wind up with cooling drinks, such as Punch and Flash. Then they do not use their hands and fingers, but spoon, knives, and forks ; and drink the beverages in glasses. Lastly they do not sit on the ground but on chairs round the table, which is more or less the Christian or European style of eating, drinking, and feasting.



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